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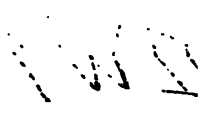

A. A. Lindsay, M.D.

MIND THE TRANSFORMER

The New Psychology Complete

BY

A. A. Lindsay, M. D.

Author of
"Mind The Builder"
"Soul-Culture, Scientific Prayer"
"The Wayside and The Goal"
"The Tyranny of Love"

Seventh Edition

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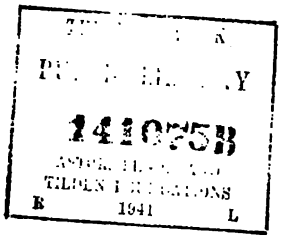

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By A. A. LINDSAY, M. D.
Revised Edition

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Foreword

HERE are we to begin and end our study of mind when we purpose making one volume complete upon the subject of psychology? I think we will begin at making a key and stop when we have fitted it to open the doors to the hidden treasures in every man's body, mind and soul. Incidental to such a creation we will find our way into the intricacies of mind as it exhibits its powers and attributes in manifold incorporations besides man.

My student need not fear that he will be led into fields of mysticism or speculation, nor even idealism of the phantastic sort. *Practical* science is the only science worth studying, and so it is with idealism.

It must have touch with the daily practices of the progressive man to warrant our attention.

Some day the race will arrive at the stage of development where it needs to give thought only to methods of *growth, unfoldment,* and *expression.* At present we have to think of ways to *reclaim* health and form over all of the phases of our being. This generation, at least, will need all of my psychology, for through its principles, and through them only, can transformation and growth be attained.

"Wishin' for de rain storm when
the drout comes round,
Wonder'n why de sunshine keeps a
dryin' out de ground.
Better stop dis kickn', doesn't help
a bit;
Kind ob weader wot you has is all
youse gwine ter git."

So it matters not how much we may wish it, we cannot return to our place of moulding, to take a better form and whatever we are, is all we are going to have with which to start.

To the earnest and unprejudiced seeker, our lessons are simple, and the results certain. The way has been more than blazed—you will find this book, as a broad road, with bright lights all the way. At the destination there is a beautiful city that shines constantly in a blaze of glory. Simple lessons merging into technical truths, lead ultimately to a knowledge that makes life seem the *privilege* that it is and proves from first to last that the purpose of a man's mundane life is to build an individuality.

You will find that our practical psychology extends to everything

that an individual is or does; there is no phase of the subject as likely to attract the attention of each one as that of healing.

When the body is uncomfortable, giving evidence of disorders, every one seeks a remedy. Mind does not so readily perceive its own ailments as it does those things that go wrong in the body, therefore relief to the mind, as such, is not sought in remedies.

How to get well, is the problem that John Wesley said began as soon as man offended his Creator. "Rebelling against the sovereign of all, seeds of pain and sickness were sown in the body; the sun and moon shed unwholesome influence from above; the earth exhaled poisonous damps from below."

Everyone must deal with the problem of health, and, although

few of us these days think disease is forced upon us by an angry Deity, all would like to be in the favor of a supreme power that can release us from disease.

This power has never lost its efficacy, but in some way it seems faithful to all laws, and needs to be recognized by man, consciously. Healing, if it takes place under any circumstances, must be a religious, not a chemical or other physical process primarily. This is proved even when chemicals are used and cure follows.

The thousand methods, where no material thing was used but a cure followed, show the *religious* element in healing, but no plainer than where chemistry was applied. There is no such thing, and never was any such thing, as healing except through a *religious applied*

power. One can apply that religious power and be cured without drugs, but no one can insinuate into, or in any way give material agents to the exclusion of a supreme power that is intelligent.

"Why say healing is a religious practice? Does that mean theological, too?" No, I do not mean theological. Theological signifies a definite belief concerning a Creative Intelligence, in the universe.

"Religious healing" signifies that *spirit,* not matter, must heal; that it does heal because there is no potency in matter except as mind or spirit applies it.

Therefore, a man's religious privileges are interfered with, if by a force of any sort, his choice of methods of healing is withheld from him.

CHAPTER I.

Principles of Healing

UGGESTION in healing literally means that the intelligence of that department of mind that controls the body is caused to obey a *suggestion* that is given to create harmonies, removing inharmonies.

Practically, psychology shows distinctly how complete the controlling power is and teaches the method of getting a suggestion to direct this power. That is the department of suggestive therapeutics. Our department of histology and the exhibit of the evolution from the primary cell, which with its successors are all intelligent, with mind the designer, mind the builder and mind the master, show

that man is possessed of a department of mind that controls his body. This mind remains present and supreme in its potency as long as life in the body exists. We will not repeat here the proofs to show the existence of mind, the supreme presence.

That the department *is* affected in its action by suggestion we will sustain I am sure. Our work in hypnotism has enabled us to understand the *principle* of suggestion.

We may take our subject into and out of the deepest hypnosis thousands of times and produce no changes different from what would have occurred if he had taken so many brief periods of sleep. Have him in that passive state, *give him a suggestion* that by the time his watch has ticked ten times he will have no sense of pain in his body.

Then give test by a thrust of a needle through his skin; anesthesia is found to exist. Suggest that it is gone, and instantly sensibility will return.

You can proceed indefinitely with all sorts of suggestions and produce answer in full, if they are possible, and providing also that they do not run counter to his auto-suggestions.

Since hypnosis is a state where the sub-conscious mind is in full possession and we obtained no phenomena *without* suggestions being given, but all sorts with them, we must see that *suggestion* is the *key* to the action of the subconscious.

The *power* is in the subconscious and suggestion is the key to its action, yet a very large experience has taught us that the reason suggestion is the *key* to the action of

the subconscious, is because through suggesting we create an *expectancy* upon the part of the subconscious. If we stop short of creating that expectancy, we fail to produce the answer. Many times, mental and audible suggestions are given to no avail because they did not create the *degree* of expectancy. The man did not believe in his soul that the thing would occur. *The subconscious does not build what it does not first expect.*

Then through hypnosis we discover that the subconscious mind is the *power;* that suggestion is the *key* and *expectancy* the degree. Hypnosis did not create the subconscious mind nor the power, therefore they are present whether one is hypnotized or not. The agent and power being always present and suggestion being the key, psy-

chology is the science that must reveal to us the conditions under which the key can be applied to create an expectancy. In another subject I am giving the suggestible states, therefore refer here to the best one for treatment.

I have my patient sit or lie comfortably; sitting position, reclining in a morris chair preferable. I instruct him to close his eyes and to relax as completely as he can, to let his mind wander, not centering it upon anything. Very soon after this rest begins, I commence audibly to suggest to him that he will enjoy a perfect rest; every care disappearing from his mind.

Presently I also suggest audibly that the symptoms he has had of a distressing kind will tend to disappear; that he will be better and will continue to improve until well. I

usually mention the literal symptom that will disappear; I suggest the literal form of the improvement that will take place. In half an hour of such rest I give the same suggestion three or four times at intervals of several minutes between. In each interval I give the same suggestions mentally, thinking in the actual terms of words as if I had spoken them.

I noted by repeated demonstration that therapeutic work brought more satisfactory and permanent results in the light passivity than when I used hypnosis. I choose the lighter passivity then because it is better, not because hypnosis is bad. It is simply unnecessary. There is nothing curative in either light or deep passivity; the cure is effected by suggestion, creating an expectancy in the soul of the patient. The

inebriate, drug habituate, or one who is subject to moral reform, or one who wishes development of his art, psychic or other subjective power will respond to the formula given.

Having the law and the formula, we can help one another. Let no one imagine that the healing power is in the operator, it is in the patient. *Any one* with the good sense of how to give *constructive* suggestions mentally and orally, can cause the power of the subconscious mind to act in the direction of healing.

It may be opportune to close this subject by further quotation from John Wesley's medical advice. His treatment for consumption was "Take no food but new buttermilk, churned in a bottle, and white bread. Or every morning cut up a

little fresh turf of earth, and lying down, breathe into the hole for a quarter of an hour." Then for baldness he advises, "Rub the part morning and evening with onions 'til red and rub afternoon with honey," closing with this, "But I still advise in complicated cases, let every one apply without delay to a physician that fears God; for from one who does not, be his fame ever so great I should expect a curse, rather than a blessing." Thus we see that even in the time of Wesley, mind, nor matter, was first. If a man's mind were not right, the drugs he gave could not cure.

My book of personal psychology, "Mind the Builder," which is still in print, treats of our science, with first regard for the department of mind that designs, and the other department that builds.

"Mind the Transformer" has purposes which are not more than alluded to in "Mind the Builder." The latter goes back to the design which is an image, something entirely spiritual, really best defined as an order of thought. The demonstration shows how that *thinking,* which is the mind functioning, causes the particles of ether to assemble to afford the beginning of a material fulfillment of the design. How the *design* determines the course of the thought. *Mind* uses the first cell as an instrument to aid in the production of the second, those two, become the material instrument to produce four cells, and so on until the whole design or idea has taken form.

Mind as a transformer is working with the tangible form and is demonstrating its power and office

in making other forms by modifying the first. Fundamental psychology must, like elementary psychology, begin with the cell. The cell is the physical form we wish to consider in its various phases. We shall also note how mind transforms it. Even if I treat it technically, it will be in a manner to so simplify it, that a child can understand it and by reference to the illustrations, become much interested and well informed upon the vital things in histology.

CHAPTER II.

Cell Structure of the Body

HE cell is the elementary organism whose essential parts are the cell body and a nucleus, the latter lying in the middle of the cell. The cells in form may be spherical, flattened, spindle-shaped or elongated, depending upon the kind of tissue they form, and the office they are to fulfill. The nucleus takes the form after the type of the cell of which it is a part.

When it was discovered that the body is made up of cells, motion was recognized. This is of many forms, of which the movement from place to place is most noticeable. Usually this is accomplished by the cell projecting one portion of its body, then permitting itself to be

drawn after that. Cell reproduction is entirely by the cell division, each cell dividing into two cells by a division of the nucleus. Each portion then becomes the center of a cell.

I will illustrate sufficient kinds of cells to familiarize us with the essential facts, that we may know the fundamental things about all tissues, structures and organisms made up of cells.

The *muscle* cells have elongated bodies, maybe spindle shaped, cylindrical, slightly flattened or elliptical. The nucleus, manner of reproduction and adaptation in size and form, according to their purposes, are in perfect correspondence with other typical cells.

Nerve cells are varied in form, and also the tissues which are composed of nerve cells. There is no

need, for our purposes, to enter into the details of the forms of cells that comprise brain, spinal cord, or the threads that extend to every part of the body. Our definite aim, at present, is to show the principle to which every cell is faithful, and corresponds with the description given under physical cells.

Cartilage, bone and marrow cells are shown to possess the characteristics of all other cells.

To give minute description of the *blood vessels* would simply mean to detail the cell structure of their walls. Although the blood is itself made up of distinct kinds of cells, all of its course is through structures made of other cells.

Human Blood Cells—The colored are in the form of a flat circular disc, slightly concave on each surface. Some are also spherical. The

white blood cells travel everywhere outside or inside of the blood vessels. Their office is that of scavengers. When in motion they may be almost any shape, but are spherical when at rest.

Upon examination the hair, nails, the teeth and their enamel, all structures and tissues, special organs, the secretions and many products of the cells in their functioning, disclose cellular formation.

How Cells Multiply

HE organized body is found to be made up of an aggregate of physical entities that, although they are microscopic, fulfill the law of reproduction, each one producing its kind by becoming two. Now for the sake of an easy way to understand what has been made hard

to know, let us think that possibly there was a time in the history of each human body when there was just one cell of each kind of tissue present; that as it is inherent in the cell to be possessed of the masculine and feminine element so it can reproduce of itself, then if there are two score kinds of cells, forty cells could be the source of the perfected adult body. When we have this picture in mind, I wish to explain that never is there any such situation, but something more marvelous, something grander than the body with its billions of individual cells coming from forty parents. But by your thinking of how the forty could be, if they exist singly, the parents of as many varieties of cells, you can follow me back to *one cell,* which had the potency to be the parent of all of these species

that enter into the structure, the body.

The first egg, or cell, the primary cell comes into existence through the feminine ovum being fertilized by the masculine element; really a blending of two cells in one, with the characteristics of all cells, a body and a nucleus and an impulse to multiply; which it does by becoming two cells. This cell division is accomplished through the function of nutrition and absorption of food, until the cell reaches its full development when it divides the nucleus into two, each of which become the center of a body.

By a study of the parent cell development, when it has become two and then four, then eight and so on, we find the order of their arrangement, as they multiply, is with reference to a purpose which we

realize they are to fulfill by their co-operation. They comprise something made up of their bodies and they also work together to create something. They create membranes of cells, and the cells of the membranes create all of the different species of cells, ultimately present in the structures.

The discovery of the cell structure of the body is the greatest aid to human analysis and understanding.

That all of these cells are typical eggs, fertile and alive, whose generation comes, through the potency of one egg or cell, to be the parent of all, is easily understood.

Our research would yield us only a fraction of its value, if we stopped at the fact that the human body, or the *animal world* as for that, is built upon the same law of

cell structure in which the individual organism descends from a fertilized egg. The lowest form of life, the highest and all between, is cell life. The amoeba, the man; the microscopic animal, the world of bacteria or the larger vegetable life, indeed everything that has life is a cell or multiple of cells.

Since all life is similar in its plan of structure to the extent that there is the universal cell organization of cells, we cannot rest until we find the whole range of similarities.

Appearances, powers and offices of organized cells in the complete individual are so varied that we can see how the difference occurs.

Without much knowledge we would say: "why, of course, the difference begins in having unlike parents; offspring so dissimilar in all characteristics, except the fact

of cell structure and being alive, come from eggs with equal dissimilarity." That would be an easy way to settle the matter, except for the facts, which are readily at hand with our mechanical facilities so perfected for examination of the first eggs from which creations descend.

We could go the whole range of organization and show that the correspondence in these primary eggs is perfect and alike in the physical phases, possibly excepting size. Chemically they are similar In order of cell body and nucleus relationship, all are like the typical cell.

These are all beginnings, and when we know them to be alike, who can keep from asking "then how can they produce such unlike results?" Test all of the laws of

matter to the utmost, and there is no available answer. There is no answer in the chemistry of the first eggs being unlike nor that they have different sorts of chemistry in their food supply. If there were a difference in these respects, that would not account for the mental and spiritual range between the trout and man, or the sponge and cat.

If there is no accounting for the phenomena mentioned from a *physical* standpoint then there must be a *mind phase* that applies to every living cell-built thing. That is the *transcendent truth* that answers all of the unsolved questions of biology that eluded our materialistic scientists. This truth should be inscribed in some fashion upon every page of history of organic life.

CHAPTER III.

Mind in the Cells

IT IS axiomatic that matter, as such, cannot hold an image. An image must be something spiritual, something of mind. Affirming that there is a law of imagery operative in the primary cell, is another way of stating that the ovum is a spiritual entity—a creation with mind and body.

In our former lessons in these pages, we took the cells of the adult body to study them physically, and were lead back to the parent cell, a fertilized ovum. Now we want to study the first cell psychically and. as is the parent, so is that which descends from it, showing the mind present in every cell.

To make it possible to appreciate the mind in an egg cell and hence

all the cells developing out of it, we may happily, apply our knowledge of the intelligence of the single celled animals that we have studied, with the aid of the microscope. The first of these being the amoeba. Natively this is a water animal life that lives and dies a single cell.

The amoeba recognizes food and seeks to apply it for his comfort and rejects that which is not food. Cells, that are part of a body of multiple cells, do the same. Mere matter would not do this—mind must be present and functioning, to exercise this choice. The amoeba recognizes its enemies and flees from them, choosing a hiding place. Individual cells that are a part even of the human body show the same scope of intelligence the amoeba shows, being under impulse to reproduce, and does reproduce its

kind. So do all cells, but mere matter could not have impulse.

Impulse must be in the mind operating over matter; operating for the purpose of building a physical instrument for its use.

I am sure you are ready now for me to say, and be understood, that the ovum in its spiritual phase holds an image, a design, and is possessed of an impulse and a potency to apply, under the law of food and nutrition, matter so as to build more cells which it, the mind, arranges in such a manner as to build an organism in perfect fulfillment of the design. Original spirit and ancestry have created the design or image that is over the primary cell, the mind present in the organism that produced the egg would specifically impress the image that is present in the egg. I

do not know that I will, in this volume, treat extensively the question of the *one mind* that has its specific and individual impressions and impulses, which are conveyed to integral members of the universe by the myriad tiny or mammoth separate organizations that continue to produce their kind.

My purpose now is to give the practical lesson on "Mind the Transformer" that has commenced with an egg, but which must be changed in form before it becomes man. Give this egg over to matter to build a man, and you quickly realize there could be no evolution. Place the material ovum in the hands only of mind outside to act upon the egg and you remove all individual responsibility, possibility and purpose. There would be no distinctness of kind.

Where Mind lays hold of Matter

THE next privilege I eagerly accept is to portray the glory, the good, the beauty and the power of the *new psychology* as it conceives of the instant when *mind begins to take a body*. What matters it now whether we say mind or soul in this connection? You know I mean the intelligence that is operating to obtain a body, which it must do through controlling matter. Soul is the best word, because the psychic of the cell, or soul of the cell, has been a *term* at least, of scientists. For our best purpose in showing the universal principle whether it is to build a grain of wheat, a coral, or a sponge animal, fowl or fish, I will show where soul first begins to apply matter to build a human body

and thereby define *Mind the Transformer* in dealing with substance.

The first cell is a blending of a masculine element with a feminine element, but before this cell is created, mind has acted upon each of these elements. Mind is present in the masculine cell also in the feminine egg, but neither could produce a human being without uniting with the other. Through the natural functioning of the organism of woman an egg is created. There was a time in her history when that ovum did not exist, it is a product of her mind and body, and she gives that egg its mind. No one would read from this that mind did not exist before, nor that matter which the mind uses to build itself a body, did not exist before this process, which has for its purpose, the individualizing of a new being, a man

that did not exist before, as a man.

One can think of the sweet of candy and his salivary glands will create certain chemical forms, and so will the stomach glands. Certain others did not exist in such form until his organism produced them. His subconscious mind lays hold upon matter in these secretory glands, to produce cells with minds and bodies which have impulse to digest food. Just where and how and when mind took hold of matter in this instance is perfectly clear. The man did not get the candy so it is not a case of physical stimulus.

There is a time when the masculine element, which is the present object of our research, does not exist as such. The activities of his mind upon his body organism, produce the cells with their minds and bodies. Their minds are under im-

pulse to unite with the feminine element just as the digestive cells are under impulse to act upon food. One is no more mysterious than the other; neither one is supernatural in any way. Mind, functioning in thought (creating an image) uses a physical organism to produce a cell which is possessed of mind and impulse and potency, to deal further with matter until its ideal has taken form.

When these cells have blended to produce the one primary cell, there is an image present, given to it by the innate in original mind, modified by species or ancestry and by immediate parents.

Man in his first residence is a single cell in that material home and therein takes place the marvelous truth that human understanding has been very slow to divest of

the mystical and superstitious.

The image, or the building as it would be if the design present in the cell were fulfilled, may be modified for better or for worse by the mother's imagery. Her charge is sacred, for from the instant of the uniting of the two cells, she holds the power to determine what design shall be in the soul of the child when it is born. She can, if she knows the transforming power of mind and the access she has to the mind that transforms, remove all the undesirable imagery that came with the first cell and insert the desirable that would make the best life, the instinctive one for the child.

I see no occasion to go with you over the ground of the evolution of the mind and body. Your observation of the cell as it starts to multiply, and your knowledge that the

law acts over every cell to multiply in the same way, will teach you the whole scheme of evolution.

Mind is always present, is the supreme transformer. Now the remaining practical lessons are to know how we can will to effect the transforming power to bring us the desirable, going right on from where we find ourselves. Every department of psychology for correction, modification or development of mental, spiritual or physical, is based upon the principles as they are explained in the department of physiology and psychology of the cell. The principle of mind in the cell, or the aggregate of cells holds a power to transform all the phases of the being after the ideas of our minds.

CHAPTER IV.

Practical Psycho-Therapeutics

CIENTIFIC suggestion means the introduction of an idea into the sub-conscious department of mind, the psychic department, usually spoken of as the soul. This idea may be introduced in the active state of the patient by his accepting it with his mind and then passing it down to the soul, thus giving his objective co-operation with the positions suggested. It is so seldom that the patient with his mind can believe implicitly, not carrying even a shadow of doubt to the soul, that dependence upon suggestion given in the active state, is not warranted.

There is a *law of suggestion,* because the laws of the soul are as

fixed as the laws of chemistry, magnetism, electricity, or gravity. The idea that is fixed in perfect faith upon the soul will compel answer, involving even a changing of the organism chemically, structurally, or functionally. It believes all the mind tells it; it builds upon wrong expectancy, as effectually and as surely as upon the correct one. Under a wrong suggestion the soul will change the body to the abnormal; under a right suggestion it will perfect all of the physical organization.

We have now briefly outlined the power that is in the patient that heals his own body, and we will show how to get access to that power to produce the phenomenon of cure.

A young Englishman of 26 years presented himself at my office for

treatment for stammering. His distorted countenance when endeavoring to speak would call forth the sympathy of almost any observer. His disorder had existed since the age of six or seven, and had its origin in his mimicry of a man whom he saw occasionally. He and his sister indulged in this sport-making, having no evil purpose, but kept up the practice voluntarily for a time, when he found that if he desired to speak normally there was involuntary stammering. This grew upon him until it was with the greatest difficulty that he could make himself understood at all. His education was fair in general lines. He had fitted himself for book-keeping, and, being an adept accountant, could have commanded the best position and salary, but for his defective speech.

He had been through several institutions in this country, that had various methods for treating such a case, but he said the exercises seemed to have made him more self-conscious and he had met with no improvement.

It was then that he came to me and I applied the science of suggestion. We continued treatments three times a week for two months, modifying the form of suggestion as the case advanced. I ceased referring to the old conditions and gave only positive suggestions of harmonious speech and perfect control over the organs of speech and muscles of the face.

The patient returned to England cured. He had left his family and friends on account of his humiliating disorder.

I will not recite a series of such

cases, for this is one of a type, where the organs are all present and normal, but where wrong habits have been formed. In other cases somewhat similar to this, surgery may be resorted to but operations often fall short of their purpose, in the absence of suggestion. Suggestion and surgery must cooperate to establish right organic conditions and functional control.

Of course this was purely a disorder of functions. The feature of habit was as profound as could be in any instance. However, neither habit, heredity, nor any other form of mental state can be impressed more deeply than in the soul itself. That being the case, since in the passive state, we get free access to the soul, that has been wrongly impressed, we remove the error, plant and cultivate a new habit and then

we are able to manifest natural expression.

The soul is ever striving for moral and physical harmony, and because of that it took much less time to plant order in the soul than it did the disorder. He had to break law to obtain defective speech. He had only to bring himself in harmony with law to correct his speech.

Insomnia is probably the most easily responsive disorder of all the conditions where the nervous system chiefly is involved. Mrs. R., a patient of about thirty-five, belonged to the society set in San Francisco. She could not sleep except by the use of drugs, the most of which she had exhausted, and from none of them did she get any refreshing sleep. She was placed in a chair and made comfortable, and the usual processes adopted for

producing the passivity, and being quite responsive, I began her suggestive treatment at once. The words I used were like these:

"Immediately upon retiring tonight you will find a drowsiness overcome you quickly, followed by an unconscious sleep. During the night, whenever you shall awaken, it will be only for a moment, and you will immediately fall back into a refreshing sleep. In the course of the night you will get at least six hours' sleep, and in the morning you will be conscious of having had a most refreshing slumber. You will be glad that you have had that sleep without any drugs to compel it. You will not desire any medicine again to produce sleep. You will not feel the loss of it in giving it up entirely."

This case and all of the kind have

been treated usually three times a week for two weeks or a month according to how long a period of time the insomnia had previously existed. The idea of progress in the case is planted with the beginning of the treatment, and is always observed until we can truthfully say that the disease and its symptoms have all disappeared and will never return. The beginning practitioner should carefully observe the lessons herein taught pertaining to aspiration. The patient does not receive the suggestion at the first treatment, that he is going to be perfectly well when aroused from his passivity, or that immediately upon being treated at any sitting that there has been such action that none of the symptoms of the disorder will ever appear again. He should always suggest improve-

ment and yet observe conservation, to avoid deceiving the soul of the patient, which he is addressing. Such an impression is made by the chronic condition that it is seldom indeed, if ever possible, for one to remove, absolutely, all symptoms at a few sittings. Usually there is a necessity not only to overcome disease, but also to establish a health habit. You should hold your patient under treatment until that has been accomplished. In cases of insomnia, especially with people represented by this lady, you will nearly always have to cure a drug habit, as well as to restore the equilibrium of the nervous system, so that the patient can sleep naturally.

In the instance cited above full observation was given to all of these phases and her cure was perfect.

Suggestion, I mean scientific suggestion, which is to be given in the passive state, will go hand in hand with any other method.

In the hands of the specialist, demonstrations have been in the main confined to those cases pronounced incurable, having made the rounds of all other forms of treatment. A large percentage of cures, when dealing solely with that class, is a marvelous fact.

There are some reasons why a physician or known operator would be the most efficient suggestor, for this reason; the purpose in every instance is to obtain an expectancy in the soul of the patient, and a man who is already great in reputation has earned the confidence of the patient, which will be the basis of grounding faith.

The chief essential of an operator

is common sense. The next is sympathy. And if common sense does not include tact, we will make that the third essential. He must have firmness and positiveness as one who believes in himself and in his teachings; in other words, sincerity. He should have calmness and ease, confidence of manner, and a voice that contains the magnetism and sympathy of love, for he should be in the attitude towards his patient that a mother has towards her child, whom she comforts and soothes to sleep.

One who might be generally considered an ideal operator, might not be thought so by every patient for each may have his own ideas as to the qualities that he wants to see embodied in his suggestor.

If love and sympathy and common sense and tact are found in an

individual, he can meet with practically universal success. Those qualities will win the way to the soul, and will be able to supply the needs of that soul.

We will consider some of the diseases, and the method of giving suggestions in the passive state.

CHAPTER V.

Cases and Their Treatment

THIS case was a lady of between forty-five and fifty, presenting the symptoms of loss of appetite, indigestion, frequent headaches, insomnia, and general nervousness. She said she had had a breaking out of the skin on her chest and shoulders, and that the itching and burning were driving her wild.

Her occupation was that of a teacher. All the symptoms excepting that of the inflammatory condition of the skin, had existed for some time. Her nervous system had received a shock eight years previously, and she had been under medical treatment almost all of that time, for various disorders.

She considered that her worst difficulty, when she came to me was that of indigestion,—practically all of her dietary had been withdrawn. She had made the rounds of physicians who, one after another, had withdrawn different articles of food, until she believed that all the substances disagreed with her, and she realized her expectations. She was trying to subsist upon a little breakfast food when she came to me.

She was so nervous when she sat down and relaxed her body that when I requested her to close her eyes, it was impossible for her to keep them closed. Placing my fingers over her eyes, as I did not wish her to tire them by gaze, and holding them closed, I began the suggestions: "You will become calm, and all is so peace-

ful and quiet here that you will be very comfortable, and perfect composure will come to you instantly. This treatment is soothing and you will receive an electrical balance. You feel better already, calm mentally—indifferent to your surroundings and feelings. You feel you can receive the suggestions with your whole being; you will realize all the changes I shall predict for you; you will have many more hours of sleep tonight, and the moments you are awake, you will be free from worry, anxiety or fear, and will have only most delightful thoughts during that time. Immediately after this treatment you will feel hungry; your appetite for food will return at once, and when you eat you will have no thought that your food will disagree with you. I shall not detail your items of diet—I want you to

eat a general mixed dietary and have no fear or thought about food after you eat and you will find every meal will be taken care of properly, and you will want to partake of three good meals daily and regularly. Your stomach will perform its offices in secreting the right fluids to treat the food—its muscular and nervous activities will be normal. The liver will perform its appointments naturally, and the intestinal functions be efficiently carried on. The assimilation of your food will be perfect; every cell shall take from your food the elements needed. The irritation of the skin, showing a lack of elimination, will disappear. Improvement in every direction shall continue from this moment until you are perfectly well in all respects. You will be sleeping all night long presently, like a

little child; your eating will be ample and regular, and you will be anxious to eat at every meal time. Your nervous system will have during this time found its equilibrium, and this quietness and calmness and control will have become a habit. With all of this improvement in the nerves; in the assimilation of food; and elimination of waste substances, the itching and painful and inflamed condition of the skin will quickly disappear and will never annoy you again. You will be better, and continue to improve until quite well. At our next treatment you will become more deeply passive, and you will gladly close your eyes and become passive the moment you sit down in this chair. Continue bright and cheerful and hopeful, free from all worry from this moment. All right now."

The last words "all right" are better than to say "wake up," because to the latter the response always is, "I was not asleep." This passivity that is possible to all, even to an extremely nervous patient such as that one described, is ample for therapeutic purposes, save in the exceptions mentioned elsewhere.

One can hardly imagine the improvement that took place in this patient between the first and second treatments.

The second treatment was much like the first, being along the same lines to make permanent the improvement. During the treatment course, which was for a month, and given three times a week, suggestions were made with reference to the disappearance of disease symptom and to the removing of all mem-

ories of those disorders, and the establishment of the idea of perfect health in their stead.

The cure of this patient was perfect along all lines, and she gained rapidly in flesh, for of course the improved nutrition and elimination made most marked impressions upon her appearance and mental state. In some degree her general character and habits were changed but worry was a large feature in her nature, and she had a very great burden upon her. It will be observed by every practitioner that when a patient has been quickly and profoundly affected, a time or two by suggestion removing the penalties attached to breaking laws, the tendency is to tempt nature too far. Under medical treatment, even though they might get well, they dread the disagreeable medicine

he has no right to burden oth ers with his eccentricity and upset their dieteties.

The patient described above has studied the principles involved in her treatment, and has successfully applied them in training her children from an educational standpoint, and is bringing them up in fulfillment of her ideal, physically, mentally and spiritually. Our greatest hope for the science of the soul is grounded in the rising generation.

The intelligent way to give treatment, and that which I find is based upon principle, and always successful, is to remove, if possible, the primary cause, by giving specific suggestions concerning all the changes that can possibly be related to the case.

Passivity and relaxation and the

indifference of the mind result in the depletion of the brain of its excess of blood, which is conducive to the right mental and physical state for receiving the introduction of the idea into the soul, and which cause the soul to act promptly and effectually in producing the conditions suggested.

It is peculiar that the question is always asked when one has been treated by a method that has not been in the medical books for the last hundred years, as to whether or not the cure is permanent.

I have said that this case was *cured*. That seems to me final, and the question of permanency can hardly attach itself in a case that is cured, but if the patient should bring about the same conditions that were present and caused the disease in years gone by, he would

get the same effect again from a like cause. It appears to me to be a new case, for, in the absence of a new cause, no disease would appear.

Case No. 12. A complex case was that of a young woman, twenty-two years of age, who had been a seamstress in a tailor shop for a number of years, and was advised to come to me for treatment.

Her chronic trouble was Saint Vitus Dance. This was of six years standing, and always more or less present, although the greater part of the time she had kept at her work.

When I was called in, her spasms were manifest in the whole body, including the face. She could not control her speech, or be understood. She was suffering from inflammatory rheumatism and hysteria. There was uterine congestion, al-

though counsel and myself could not determine how much the congestion had to do with the nervous symptoms.

We could locate no spinal trouble, and in her condition at the beginning of the treatment, relief of several symptoms was of the greatest import, and a complete diagnosis was never made.

She heard the physician who was with me in counsel say that she was hysterical, and that he did not know to what extent she was really suffering. She slapped him in the face when he attempted to make an examination, and refused to have him present in her treatment.

I was soon convinced that she was not simulating, because simulation is an act under the control of the voluntary mind; by the act of the will one imitates symptoms of

disease. That which we call hysteria would be under the involuntary mind, and the symptoms are not controllable by the will of the patient. For that reason, the merciless way in which such cases are usually treated justifies the contempt that the patient often feels for such physicians in their ignorance.

Inflammatory rheumatism affected all the limbs, and at the joints there was great pain upon pressure or movement. Her temperature was from 101 to 103.

I did not feel justified in making the ordinary repairs to get her through the acute disease, but began to assure her at once that if she would listen to what I would tell her that when she recovered from the rheumatism she would have no more muscular twitchings; that she would

sit more quietly and calmly, and would have no jerking of the hands or feet, or the drawing of the muscles of the face.

She knew nothing, of course, about my methods or the principles upon which I promised such a cure, but she seemed to believe in me, and she said that she had been taking medicine for six years, trying to get rid of her nervousness, and that she thought that in some way she should be cured.

Owing to the acute conditions and the necessity for profound and quick effect upon the system that might assist in eliminating the causes of the uric acid, which we found present, she was given purging medicine.

By the second day she was made easy, having had a good night's rest and much sleep. There was no pain

except when certain portions of the limbs were moved. Her temperature was lower, and all the symptoms showed that they had been impressed by the first treatment.

She became better rapidly of the rheumatic symptoms, and within a week was all over the acute difficulty. In the meantime I had been giving suggestions that the inflammatory uterine trouble would be corrected and that at her next period there would be such a perfect adjustment of natural conditions that she would have no suffering; that the processes should be normal in every respect, and that there should be absolutely no congestion after that time.

I repeated the suggestion that the nervous system was being quieted, and that the muscular disorders would cease; that the habit

of keeping the limbs constantly in motion would be overcome, and that she would have perfect control over every movement.

She was treated daily during the period in which the rheumatism was still in evidence. After that three times a week. The entire course was only a month, and at the end of that time there was not one symptom remaining of rheumatism, local congestion, nor of chorea, and she had gained a great deal in flesh and appearance.

Her after history was; that she returned to her former occupation, and that there was no return of the nervous symptoms. She was treated by audible suggestions in the lightly passive state, but she went into the natural sleep during the treatment. That often occurs and is a good omen.

This book is not written for the purpose of a case record, and the idea in citing these cases is not to convince anyone that these special diseases are more remarkably responsive to suggestive treatment than others, but because I desire to give illustrations of the literal wording of suggestions in the treatment of the case.

The student will catch the idea of aiming at the removal of the cause when it is known to him. In any event, he should suggest the improvement of the case to begin at once, and to continue until cured. He should suggest the disappearance of every unfavorable symptom, giving each one a specific suggestion.

It is not necessary for the operator or the patient either to absolutely know the correct diagnosis. It is

a good idea to fall into the sensible habit of treating diseases by conditions rather than by names.

There is a portion of this book which shows how it is that the soul, which we are addressing in giving therapeutic suggestions, knows the correct diagnosis, for it is inherent in the soul to know the condition of every cell of every tissue of the body. The mind of either physician or patient might be mistaken, but the soul actually knows and gives a correct diagnosis many more times than it indicates. Were it not for that, from our objective reasoning, we might place upon the soul a suggestion that certain disorders exist that in the beginning were not present.

Every physician has already found out how helpful it is to allow a patient to tell him of his own case

upon awakening to tell me he had been using cocaine for two weeks, and so had taken a large injection of that drug also with his portion of morphine. His physician had been giving him all the chloral he dared, so I was unable to understand the situation, due to the three drugs all in over-doses.

The wonderful power of the subconscious mind to create a tolerance in the physical, for what would at first be a deadly poison for forty people, is well worth attention for a moment in passing. It is in the order of other auto-suggestions, and is therefore a building process. The idea is first introduced by taking the minimum dose, and repetition is the method of re-impressing that idea, and presently it has grown to be an overwhelming suggestion as in this habit.

The young man said he wished to be free from the habit of using these drugs; and if he had been addicted to the morphine habit only, I would have felt much encouraged by his expressed desire to quit, but it is very different when cocaine has been added to the habit of morphinism. The demoralizing effect of the cocaine habit is greater than in any other drug addiction. His promise would be worth nothing; he might seem to be attending to treatment and obeying instructions, and declare he was well, and yet be practicing the same as before the treatment commenced. Remember this; never trust the word of a cocaine fiend.

I placed him under treatment, and developed him immediately into excellent passivity. The suggestions given were as follows, and are typ-

ical of the best form to use in these cases:

"You will cease to have the intense desire for the drugs, morphine or cocaine; the drugs shall become repulsive to you from this moment, and should you try to use the hypodermic needle the pain in introducing it will be severe.

"Every form of elimination shall be stimulated, thus removing promptly and entirely the poison now in the body; and with this abstraction you will find a delightful, satisfied and peaceful state coming over you. You will not suffer any nervousness, mental depression or physical shock in ceasing to supply the body with these horrible drugs." In those days I treated drug habits by removal of the drug altogether and at once, but later I found it better to permit a small

dose at long intervals, instead of absolute withdrawal from the first.

I repeated the above suggestion, as usual, a number of times during the sitting of a half hour, always making a stronger suggestion of improvement. I kept him under the watch of his family for two weeks.

Through the sympathy of the father, who thought it impossible to make such an impression, from the first, as to have him free from suffering from the denial, he gave his son small doses of morphine by hypodermic injection, although the boy did not declare any desire to have it.

The father had also taken the Keeley cure twice and had the idea of reducing, not abstaining. Since that time when the patient has been using enormous quantities, I have permitted two grains to be

given in small portions during the twenty-four hours. This should be lessened from day to day and stopped altogether in a week. In three weeks this case was cured of all drug habit.

CHAPTER VII.

Hypnosis--How to Use It

HAVE stated many times that the hypnotic state as a rule is unnecessary in our practice of suggestive therapeutics, yet, as there are some exceptions to the statement, I think it well to note these exceptions and this will make it incumbent upon us to have a thorough acquaintance with how to produce this state and apply it in practice.

Concerning the methods of producing the state of hypnosis, every operator has some special methods that he prefers above all others. There is no objection to any of those in ordinary use today. Braid's method was to have the patient seated comfortably, then to look up-

wards at some bright object, a crystal, or a piece of silver, or a diamond, and have his eyes fixed at an angle of about forty-five degrees, and looking intently and not removing his gaze for an instant. This would be continued until the patient's eyelids dropped involuntarily, even though the tears streamed down his cheeks before that occurred. Braid found that the majority of patients remained in the hypnotic state for a time, or until he told them to come out of it, and that those who did not pass under the peculiar influence at one sitting would do so at future efforts. He also impressed his patients through the suggestive power of example, although he did not intentionally do so; but when he allowed one patient to see another go into the sleep it was copied by the second.

It will be noted that almost any number of patients could be treated at one time by Braid's method of allowing them to sit and gaze and go into the hypnotic state and come out of it at a word from him, the symptoms in the meantime having disappeared, at least partially. If I had any occasion to produce the state in any large number of persons at a time, I should even in these days use Dr. Braid's method. As will be seen further on, there is never occasion upon which it is necessary to produce the effect on a large number.

The method that I have used chiefly in my practice has been to hold some object at a distance of two or three feet in front of the patient's eyes, also at about the angle spoken of previously. But I do not continue that gaze until the pa-

tient's eyes are compelled to close, but only long enough to tire the lids so that they will remain closed without difficulty; then I request the patient to close his eyes. I have found no evidence that there is any purpose in the gaze other than to fatigue the eyes, so that the patient is glad to have them closed. After the eyes are closed, I place a finger in the corner of each eye, pressing upward upon the nerves which have such relationships to nerve centers, as to assist in the quieting of the patient's mental action.

Of course, the patient is comfortably seated, and if in a rocking chair, there is some support placed under the rocker, so that there will be no strain upon the muscles of his limbs; perfect relaxation must be provided for and must occur before the patient can possibly be placed in

the hypnotic state.

Out of the many hundred cases in which I have actually produced the hypnotic state, I have never seen one instance where there was any nervous excitement, or anything aside from perfect calmness and peace. Even by the Braid method, there is not often any nervous manifestation, but in using the soothing method of the touch and reassuring words, there is nothing occurs but the beautiful and desirable.

It is necessary to explain to the beginner that the subject may be in a hypnotic state very profoundly, yet in the absence of suggestion, no effect is produced upon any of the senses; he must learn that there is absolutely no change in the senses affected by the hypnotic state itself; that forgetfulness (amnesia) does not characterize the state even

though it is deep. The loss of pain, or the inhibition of hearing only occurs by specific suggestion.

His final state, if he reaches hypnosis, is that in which he is susceptible to suggestion and will respond to any suggestion given him that is not contrary to his auto-suggestion. Following the method indicated above, repeatedly, for from one to five sittings is requisite for an average person to be prepared for a surgical operation in dentistry, other surgery, or diseases that call for the hypnotic state. The hypnotic state is chiefly valuable in laboratory demonstrations, where we want to show the phenomena of sub-conscious powers; for surgery or treatment of epilepsy. In the treatment of epilepsy, it has been found successful to produce the hypnotic state, and so train the patient that

he will remain in the hypnotic state for several days at a time. When the time is at hand that he would ordinarily have his epileptic attack, if he is placed in the hypnotic state, and especially in the cataleptic state, and kept in the condition over that period, we not only have the advantage of breaking up the periodicity of the paroxysms, but also have the most favorable time in which to repeatedly impress the suggestions that none of the epileptic symptoms will occur.

In giving the treatment by suggestion in such a case, the operator should aim to counteract by specific mention all the symptoms that have usually been present in that particular individual, and also to suggest emphatically that the conditions causing the paroxysms are being overcome.

In addition to the above, the importance of hypnotism in the laboratory work must be fully appreciated. Whatever advancement has been made in placing psychology on a practical basis is due to the study of that science through hypnotic demonstrations. Hypnosis bears the same relationship to psychology that dissecting the physical body does to the science of anatomy. In the absence of physical dissections, we would know very little about the body, either in structure or function. Without the dissection of the mind, we would be just as ignorant of the marvelous revelations that have come through our intimate association with the forms of mental action, made possible through hypnotized persons.

In view of the fact that it is not necessary to use hypnosis in

any general way in the practice (and we find with every decade it is becoming less a factor in psychotherapeutics) I do not think it worth while to entertain a lengthy denial of the false charges that have been made against that form of mental phenomenon. It is a fact, however, that hypnotism and crime never did and never will enter into successful partnership. No person could be either the victim or the agent of crime through hypnosis, unless he is in reality a criminal at heart.

It is remarkable that it has not been generally known by operators that there could not be an unconscious state in hypnosis. The modern psychologist knows that the objective mind is not put into abeyance or out of existence, but has been brought into oneness with the

super-conscious mind or soul, which is more acutely conscious than the objective mind alone could be; the soul becomes possessed of all that the objective mind knows or controls, as well as inherently being possessed of the involuntary powers. This latter statement explains the seeming superhuman physical strength demonstrated in one while in the sub-conscious state.

I have said above that the sub-conscious mind has a more acute consciousness than the objective mind. This is proven by the discernment of sounds that cannot be heard in the active state. Indeed, all of the senses are intensified or exalted. Then, with increased physical power and heightened consciousness, telepathic rapport enables the subject to anticipate every movement of the operator.

CHAPTER VIII.

The Suggestible States

THE IDIOT is the only individual who cannot be hypnotized. Others sometimes are in a condition that makes it impossible to produce hypnosis in them while in that state. For example, the intoxicated man must first get sober. There are some forms of insanity that make it very difficult and uncertain as to success, though many of the insane can be placed in hypnosis. All sound-minded, willing people respond; but no one who opposes can be hypnotized while opposing.

But why take up the discussion of hypnotism under the above title? Because it is generally supposed that one is not only the most suggestible in that state, but fallaciously thought to be altogether sug-

gestible then.

In opening the subject as to the conditions which make one most responsive to suggestion, we naturally go to our laboratory practices and results, from which we learn the principles. When one lies or sits so as to relax, and close his eyes, he at once becomes in some degree passive. With deeper relaxation and more abstraction there is deeper passivity, which ultimately becomes natural, unconscious sleep. Hypnosis is a passivity just short of unconscious sleep. One may be held by suggestions from another just on the verge of sleep, a state in which he can still hear the words suggested. The Idiot is not hypnotizable, for he has no such intermediate state between conscious and unconscious. He falls asleep—right into the depths thereof at once.

Let no one twist my meaning into a declaration that a "natural fool" is not *suggestible,* for he is, in the active state as well as in sleep, by telepathy. The feeble minded, even to the fool, can become useful through acquired intelligence, if one persistently gives him mental suggestions that would involve development.

However, starting with hypnosis as a suggestible state, and one used for scientific revelation in the laboratory, we then look for corresponding states although not properly called hypnotic. If sleep is just beyond hypnosis, as shown in our definition, then in going to sleep one passes through the corresponding or hypnotic state of passivity whenever he goes to sleep. If the hypnotic sleep is a suggestible state, then anyone is suggestible when go-

ing to sleep. Any phenomenon, of any sort, possible in hypnosis, is possible in the stage immediately preceding natural sleep, the conditions being similar. In this state suggestions can be successfully given to children relating to physical change; to the modification or correction of habits; details for particular branches of study; for development of the artistic powers (extensively set forth in "Soul Culture"). All of these suggestions will be in force, sleeping or waking, from the moment they are given. Reiterated time after time, they will make it possible for the aspiring individual to attain excellence in every phase of his being.

Analysis of these marvelous occurrences discloses this: The imagery that is placed upon a pas-

sive mind is so forcibly placed that it gains control of the mind. In the instructions just given I have indicated a method to be deliberately followed where results of a certain kind are desired. But if the suggestions (imagery) placed upon one, when he is going to sleep, and when asleep are as potent as laws or commands, which he will afterwards unconsciously or subconsciously obey, what must we conclude as to the effect of the imagery so often unintentionally placed before the mind of the child as he is going to sleep?

The child, born or unborn, the infant, or the older child; all are suggestible through telepathy from those with whom they are in rapport.

When practicing medicine my advice was sought concerning a baby

that would scream out in its sleep; have uncontrollable fits of crying and sometimes go into convulsions. In those days I looked for physical causes, which never were found, for they were not there. The mother would fear that a pin had gotten unclasped and was pricking it. Since those days I have found the solution of the question in the anxiety or terrified state of the mother's mind that existed before and during the baby's sleep. It may sometimes be occasioned by a warm discussion between the parents, even with the child out of hearing, the imagery of the disputing parents, their pain, sorrow or anger becoming the law of the child's immediate feelings, and ultimate disposition.

Daily practice of formal hypnosis with suggestions by a professional operator would not be as effectual

as suggestions given by a parent when the child is going to sleep and continued after it is asleep. An adult is just as suggestible in these states as is a child.

Parents would have a justifiable horror of placing a child where he would be subject to hypnosis and adverse suggestions either as to its health or its character; yet these very same parents often present imagery just as destructive, under circumstances more sure to impress the child, thinking that there is no danger, especially if the child does not hear them talking.

There is another situation where one is thoroughly suggestible (and it is really impossible to say that of these three states one is more suggestible than the other), and that is when one is in an *emotional* state. It matters not as to the

character of the emotion, or what caused it, suggestions can be placed directly into the subconscious mind, which will be involuntarily carried out after the emotion has subsided. The psychology of this is that, in the emotional state, the subconscious is made accessible, is enthroned, the objective temporarily being in abeyance.

The revivalist uses his deathbed stories to arouse his hearers' emotions, and then gives them a suggestion to accept his religious formula, although there is no relationship between the subject that caused the emotion and the thing they are told to believe and to do. Masses of men get excited in a political meeting, and the speaker gives them a suggestion to support his party, and they do so in spite of their subsequent rational objections. Just the

name of a cause becomes sufficient to arouse their strongest support or awaken their bitterest aversion.

But neither religion nor political emotions or suggestions are of great importance here except as illustrations of the fact that, being brought into any sort of emotion, from any cause whatsoever, prepares one for suggestions of any sort as perfectly as does the deepest hypnosis.

At one time I had as a patient a young mother, who listened to a description given by a neighbor woman of a mother who, when her child was seven months old, had a fit of insanity, in which she injured her baby. My patient became much excited, and, while in the emotional state, aroused the auto-suggestion, "What if I should ever be like that?" The idea continued to re-

turn, taking deeper hold upon her from day to day until she became afraid to be left alone lest she should do that same terrible thing to her child. I put her into a passive state and suggested away the perilous strain she was under.

Another patient of mine was reading an interpreted life of Christ which in some way made her emotional over the subject of spirits. She intensely thought upon what it would mean to her to be controlled by a spirit. The idea took deep hold upon her, and she finally gave up to it, losing her mental balance altogether. In presenting these illustrations of how we may fix ruinous tendencies upon ourselves by the things we suggest to ourselves when in emotional states, I have made it unnecessary to show further how things, it matters

not how untrue or repulsive, when suggested to us in strong words during a passive or an emotional state, may be fulfilled by us involuntarily afterwards.

Many a well-disposed child has been aroused by reprimand into strong emotion and then accused of badness, which it apparently was afterwards unable to avoid. Under such conditions, a suggestion goes directly to that part of us which gives ready response without asking permission from the will.

Recognizing the peculiar suggestibility of humanity when in emotional states, we can realize how lasting injury can be done a child who has worried and cried over his books, by telling him he is stupid and altogether too dull to learn. The teacher may say this to awaken the pupil's energies only to

find that it paralyzes him. The suggestion follows him and makes it impossible for him to grasp his studies.

Anything like a curse, a condemnation, or a severe criticism of another when he is in an emotional state, may be literally and irresistibly fulfilled in him.

A sufferer from a simple ailment goes to a physician for aid. Being in an emotional state, he is liable to magnify the gravity of his complaint and develop under such adverse suggestions a really serious disease. Some physicians will not give a diagnosis until the patient's emotions have been allayed.

Our illustrations, it will be noted, have been those proceeding from adverse suggestion, but the reader must not infer that, in emotional states, can one be influenced in no

other than an adverse way. Any suggestible state prepares one for being favorably affected by good as well as bad suggestions. Even when in anger one can effectively receive kindly suggestions from another; or if he himself will resolutely and vividly summon beautiful imagery, the suggestion thus given will exercise a control for harmony over his ensuing states and actions.

There is just one other phase of suggestibility that I care to allude to now, and that is that an individual is susceptible to the suggestions he gives to his own soul by the imagery that he allows to predominate in his own mind. The catalogue of a man's conclusions, formed by his own mind, fixes the standards of his spontaneous actions.

Our automatism testifies to what our conclusions have been. What

we have gone over in mind many times and forgotten is what we involuntarily express. The soul is the department of character, and our thoughts, when we are through holding them consciously, must find lodgment in the soul; therefore by our imagery, we are constantly making character. I would that all the world could be brought to hold constructive imagery, for then the soul could be wholly under the impulse to build and we would have occasion to expect only the desirable.

CHAPTER IX.

Auto-Suggestion

HE basic truth in the New Psychology is this: The soul is the creative, building, controlling *power* over the individual; *suggestion is* the *key* to its action in expressing that power and *expectancy* the degree of impression necessary to cause the power to modify any of its habits.

The Science of Suggestion names that practice in which we have the subject of suggestion to become relaxed and passive to receive the suggestions with certain results. From this laboratory and clinical experience we have discovered that *suggestion* practically rules the individual upon all subjects even

though he has not been placed in the passive state to receive them.

Although there is no scientific certainty of any special desired suggestion being received by the soul unless there is passivity, there are many roads to the soul any of which might be traversed by a suggestion to a degree of expectancy that would cause an undesirable design to be followed by the building power, the soul. We have given so much emphasis to the reasonable certainty that one will accept suggestions when in the emotional states, when going to sleep, also when asleep, that we will not dwell upon the facts here but give more attention to a conclusion which is a form of suggestion.

A conclusion is a decision of the conscious mind upon any subject. No subject has much effect upon

one's life until he has formed a conclusion upon it. Forming the conclusion only ends it so far as the objective mind is concerned. Something must become of that conclusion. When we dissected the psychic man we found him controlled by his conclusions, none of which had been lost for all had been stored up in the soul. We had watched man's actions, analyzed his demonstrations, especially those that seemed to come forth involuntarily and unconsciously and had seen many evidences that he acted spontaneously out of former conclusions. This is why we made the careful subjective analysis by which we discovered that the actual man is made up of his conclusions; that the substance of character is wholly the summing up of one's conclusions.

One's standards upon all subjects whether they are true or untrue are the result of his deciding as he does and after he makes a conclusion a part of himself he will fight for it with the same defense and protection that he does for his life. We find that we have fought just as hard for an *untruth* which we *had registered in our souls as we do for* the conclusions which stand the test of demonstration. Sincerity, with absolute conviction by which men even die for their principles in no way proves that the principles are right; that only proves that they had passed an auto-suggestion down to the suggestible soul, after which they involuntarily acted in accordance with the conclusion, or auto-suggestion. My pupils fix their standard at *demonstrable truth,* which after all is the only safe

standard, since men have died by the thousands for what they erroneously *believed* to be true which was the opposite of the belief of those who killed them.

I have gone to this length to introduce the meaning of auto-suggestion, for a correct conception of this subject is of the most vital importance. When we realize that we make ourselves in all that we are; health of body; strength of mental power and correctness of character by means of our conclusions or auto-suggestions, we take more care in forming conclusions. A great many people who use care in the auto-suggestions which they formally pass down to their souls seem to have no conception of the fact that all other auto-suggestions have to go some place and therefore must go to the soul, even if not sent

there with the formal intent by sitting passively in the silence. The most forceful thing conveyed to the soul under any circumstances is the thing we *live*—the attitudes we hold toward others; the things we read and become emotional over; the suggestions that we pass down to the soul in our anger and our grief or our jealousy or our love.

The *curse* aimed at another or thing may have no effect upon the object of the condemnation, but there never can be a curse acted, spoken or only thought but what is an auto-suggestion that goes to the soul of the actor with a command for that creative power to bring a curse to the life of the self.

Curses, like chickens, are sure to come home to roost if ever they get away from home, but a curse is the greatest stay-at-home fowl that

ever was created. Have you thought about it that the only way one can really get the effect of his curse to act upon another is when that other *accepts* his bad suggestion? It requires that the suggestion of the condemner become the auto-suggestion of the one condemned before the evil can be created in the other. That is why one who is the aggressor tries to make the other angry; he wishes to put a suggestion upon him, while in that emotional state, by which he will destroy himself.

Auto-suggestion is the agency of every blessing, at the same time in its unfortunate misuse it carries disease, distress, weakness, defeat, inefficiency right to the citadel power and while it can turn the millions of billions of cells of the body into health and cooperation it can in adverse conclusions or any de-

structive mental attitude turn those cells to self-destruction and to destroying each other. A man opens up his soul to receive commands of whatever sort he chooses. Only those things which by an act of the will he opens up his soul to receive, can touch him.

The greatest teaching of the most perfect truth that exists is worth nothing to any individual until by his self-suggestion he admits it into his life through the command which a conclusion has upon the soul. The grandest constructive truth that ever builded a man or mankind can be received in such an attitude, through false conclusion with reference to it, that the individual's life will become wrecked by it. Truth is as much a terror and destroyer when one holds an attitude of hatred or fear toward it, as could

exist in a thing whose *nature* is destructive and false if accepted by the individual.

Auto-suggestion is the commanding power in the human soul, therefore in the life, because it has the perfect access to the soul. All kinds of auto-suggestions have free access to the soul because the soul is the storehouse of everything with which the mind deals; so with or without the purpose to carry a conclusion to the soul it is conveyed there just the same and when we come to very emphatic or emotional conclusions we even impart an impulse to the soul to be active upon that conclusion.

Here is about the extent to which other than auto-suggestions may reach your soul. Through telepathy others may give you suggestions if they are in rapport with you.

Others can give you audible suggestions when you are asleep or going to sleep. You may receive suggestions while in the passive state. All of the rest of your suggestions are auto-suggestions for in all other states except the ones mentioned your own conscious mind is acted upon and you carry the suggestion to your soul even if the suggestion did have its source in another's mind. This is true; even if you are in an emotional state—your mind is not entirely in abeyance, therefore may act upon the data, disposing of it or modifying it except in such extreme instances such as "The Third Degree."

There is a sense in which the ultimate source of almost all of the suggestions that affect the human life is in the exterior world. The source of our individuality is in the

very fact that each can deal with the outside world's suggestions in his own peculiar manner. That is what the objective mind is for; it stands between the outside world and the soul, man's inner world, and as things are heard, seen, tasted or felt, decisions are formed, interpretations are made and attitudes chosen with the particular shading that each receives the phenomena into his life.

There is a law of attraction by which the quality of the thought conclusion that is sent to the soul attracts its kind, thereby making this subjective building continuous along the same lines. The fine quality of thought, the refined subjects, the delicacy of the imagery of the conscious mind, can form only a foundation structure of its kind, then when the soul takes this it uses

its constant resource for supplying material to enlarge and even perfect the structure

The objective mind is acted upon by things in the objective world impressing the senses and thereby creating images. The soul or subjective department is constantly pushing images into the conscious mind, giving one a review of that which he has placed in the subconscious. These two sources of our imagery give our volitionary department opportunity to choose what shall enter into character, for the images of the conscious mind must be modified to become perfect designs if we are to have perfect buildings of our various character phases. I think that every sincere character builder discovers that he must even neutralize the larger portion of the conclusions he has a tendency to form. If

he does not neutralize them they go into the permanent structure as so many bad bricks if they are not scientific conclusions.

We have dealings with people and out of a fragmentary exhibition of wrong such as deceit, injustice or down right meanness by a few individuals, we have an inclination to condemn and doubt every one. Sometimes we are inclined to condemn all of those belonging to the sex of one who proves treacherous in some direction; again we condemn all who have a personal resemblance, and in some instances we decide to be suspicious of all who are born under the same planetary conditions with the one who does us a wrong. In my experience I find all of these standards of condemnation and a myriad of others, simply the conclusions they have

formed with regard to the fellow man.

It is a startling truth, too, that wherever you fix your standard of condemnation, those identical people will be drawn into your life as if to confirm your conclusion. This is the reason why one will declare he has discovered a law; that all people born in a certain planetary condition will do wrong; that certain color of hair or form of lips or ears, classifies one as a thief. The discoverer of the law (?) can cite the instances which prove that it is at least a law for him. It is to be accounted for in the fact that originally an experience was had which lead to a conclusion which went to the soul and was a magnet there to act through telepathy to bring him in contact with the people who would give him the same treatment.

You may see in this explanation why history repeats itself, also why things are laws for one individual yet might not be for another—indeed would not be unless he had formed a similar conclusion which planted within him that which attracted the same things that another's soul attracts. Let him who has discovered universal principles give to his fellow man the key to life. Let no man prevail upon another to embrace his peculiar concepts of life or his fellow man unless his own life contains nothing but blessing. We as an individual may condemn all persons, who have a certain personal appearance, based on a hundred experiences which prove to us at least that all persons of the description have that certain weakness; that auto-suggestion is our standard and is a law to

us, but it is an unhappy experience. Being an unhappy fact to us we would not want to make it a law for one whom we love. We can make it a law to another only by persuading him to come to our conclusion.

Perhaps he has started out in life with an agreeable experience that fixed his standard, that individuals with this peculiar appearance are honest. If he has, he will bring to himself by the drawing power of his soul, individuals of this description who will prove to be genuine, where with opposite conclusion, another attracts only the bad ones of that personal description. A loving spirit with a true knowledge of psychology will endeavor to impart to others all of that code of good—all that he has found by experience, is *blessing* in his own life. The standards that have grown out of con-

clusions that are classified on the destructive side should not be spread but should be neutralized by other attitudes as quickly as possible.

There is the auto-suggestion of fear for instance. In the terror of mind a man thought "what would I receive if I should be punished according to my sins?" His consistent answer would be in the pictures of all that is terrible in unquenchable fire; the everlasting torment of gnawing worms; the bottomless pit and outer darkness. When his mind is overfilled with these horrible ideas and fears that follow, he proceeds to fix the standard of others; that they must be good or suffer in hell. The standard of life for multitudes of people is to *avoid evil* to escape punishment. If they would let others alone we would not say

anything about it, but they will not do that. By every known process of violence the attempt has been made to make this a law over every one—to be good or be punished for sins. This attitude has put the world on a destructive basis instead of a constructive one, for no one can be righteous through fear and reap a building, a strengthening effect out of it.

One of the most impressive results of suggested standards becoming a law over individuals is in the superstitious application of the conclusions, based on the allegory of Adam and Eve. That because they had partaken of the forbidden fruit, and the particular part the woman had in the disobedience, the woman should bring forth her children in travail of pain.

That is a suggestion that has be-

come the auto-suggestion of generation after generation with the result that woman has built her body into such a form that this suffering is a law. It is not a law nor a fact in the races of women who never heard of this story, and of the curse that came with it. Upon all subjects the auto-suggestion is law. I want to arrange a code of auto-suggestions for my fellow man to make his own that will release him from everything that binds or limits him. In the human soul there are the innate ideals accompanied with a potency of the soul to fulfill them; they can be *fulfilled* through the right standards made of auto-suggestions, the proper conclusions; nothing can prevent these ideals from being fulfilled except erroneous auto-suggestions. The first thing for us to do

under our ordinary circumstances is to work to neutralize every enslavement we have received through accepting the undemonstrated standards of others.

Fix your standards at demonstrated truth and absolute liberty for yourself and absolute liberty to everyone else, then *truth* will come to you; you will find guidance that is dependable and you will find effects coming out of causes created purely of the desirable.

Choose beautiful harmonies for the eyes to look upon incessantly and sweet music for the hearing and wholesome, constructive thought for your meditations; you will seldom have to go back and tear up your standards and you will grow by great bounds.

CHAPTER X.

Suggestion in Reforming

THUS far I have indicated the great value of practical psychology relating to the physical body. I now want to consider the subject of the relation of psychology, through suggestion, to character modifying.

The value of suggestion as a science in moral reform is beginning to be appreciated, and I hope to have every parent, teacher and other good citizen educated to the possibilities of the subjective mind and how to use it in changing and building character.

I recall an excellent illustration of this in my personal experience during my early days of practice when I was using the hypnotic state as a means to the best result in all

kinds of suggestive treatments. A young man of 18 years came to answer an advertisement of mine, which called for subjects that I could use in my class work in demonstration. He was so thoroughly degenerate in appearance that I was on the point of dismissing him without investigating as to his adaptability to my needs, when it occurred to me that here was an opportunity to discover whether the germ of good ever does completely die out. Every character of evil habits, mentionable or otherwise, dissipations and excesses in every form, were easily discerned. I first developed him in such a way as to give every physical demonstration; such as anesthesia and catalepsy, also the various phenomena in hallucinations. I gave him suggestions which he accepted,

which prevented him from remembering, while in the active state, what was said or done during his hypnotic state.

After he had been thoroughly developed as a subject I began suggesting to him that he would think about changing his habits. Even though he was in a deep passivity when I began talking about his changing his desires, his countenance indicated his amusement at such an idea. I saw no promise of immediate response to any suggestions, but one day he mentioned to me that a certain companion had intentions which were of such a nature that he would certainly get into serious trouble and receive punishment. I advised my subject to caution the young man, and if possible prevent him from the evil thing. My boy was interested and

engaged himself in behalf of his companion and informed me that he thought that we could keep him out of his trouble. I followed the line indicated here, telling him we would go into further partnerships to help his friends, and possibly we might get them out of many wrong ways.

My experience with this youth, who was a thorough reprobate having no interest in himself, except to gamble and carouse, yet who would take an interest in helping his associates into better ways, proves that every individual is a savior. After succeeding in interesting him in the other individual, I suggested to him that if he and I were to help others that surely we ourselves should be what we advised and required them to be. He responded to my suggestion, and asked that I

would help him rid himself of his tendencies and overcome his habits so far as it was possible. He was an incessant gambler with cards. He seldom had any money except small winnings, and he scarcely purchased for himself even necessary clothing. To assist him in freeing himself from his associations, I gave him a hypnotic suggestion that he could not shuffle the cards; that his fingers would involuntarily stick to the card. He reported to me that he did not know what was the matter with him, that he could not pick up or let go of the cards, and that his companions had put him out, because they thought he was making fun of them. I gave him suggestions that he would have no desires for the place, that it would be a physical impossibility for him to lift a glass containing al-

coholic liquors of any kind to his lips; also that the odors, as well as the taste of any such stuff, would make him desperately sick at the stomach. All of this proved out in his experience. These physical aids were very helpful, and made it much easier to correct his habits than it would have been had we left the body demanding that which had been the occasion of habit. By changing his desires from fondness to disgust, or physical inability to perform or enjoy, we made the treatment much more sure. These suggestions and others that he needed, I gave him within a period of about six months. At the end of that time he had greatly improved in his appearance, and very little resembled his former self in his aspirations. Where he simply would *not work* under any circumstances,

he had now become a good citizen, working in the iron works.

The reform of this young man would scarcely have taken place, even though I had put him in the hypnotic state, had I not first interested him in reforming his companions and then changing his own practices in order to be consistent with what he was advising others to become. The first suggestions I gave him did not even awaken aspirations, but only aroused contempt.

There is no objection to the hypnotic state under any circumstances, but as so few understand it correctly it is well that any student of this subject should be fully assured that the hypnotic state is not essential, but that a passive state is ample for the purposes. Suggestions repeatedly given are just as effectual when

the individual is passive and hears the suggestions, as when in the deep stages of hypnosis. The superficial individual might say that this boy was reformed against his will. In fact, a man claiming the title of M. D. published an article saying that I did a most reprehensible thing in changing this boy from a vagabond, who had no hesitancy at any crime or practice, into a well-appearing neatly kept, industrious, good citizen; he said that in doing this I had dethroned his will.

The soul or the real self had always willed that he should be what he afterwards became. It is true, his objective or sense department preferred or willed to the contrary.

Of course, with the exception of reform institutions, not many of us would have opportunity to treat such extreme moral conditions, but

the lesson is here for every one, which is to realize that as there is the healing power within the patient with reference to his own body (and that power operates under suggestion), just so does that power abide in the individual with reference to his own habits or character. Then after we recognize the power and where it is, and under what law it acts, we are prepared to remove from or add to the habits or traits, whether they are for small changes or great reforms. Again, I wish my reader to avail himself of the principles that have been revealed to me in my laboratory work, for although the hypnotic state was used in this particular illustration, the inestimable *value* of our lesson is *in learning* the *principle*. We see how the force of habit had become the prevailing suggestion that over-

whelmed this boy's life.

A practical lesson for the parent is herein, when he or she sees from this case that the power in the child is the soul, and that it is controlled by suggestion. The *soul compels expression* that it has been made to *expect*. If that expectancy, or habit, in the soul is something that should be corrected, we find that suggestions or ideas introduced to the soul changing or determining expectancy will work the change regardless of the method used in introducing the new idea.

The *parent* has every opportunity to give these suggestions in the most forceful way. Let the child or other person go to sleep, while the parent gives suggestions in form of conversation or prophecies that the habit or symptom will disappear. *Though* this may seem to be so sim-

ple as to appear foolish, yet it is being demonstrated in thousands of instances that the result comes as predicted. Again, we are proving a principle; for if the soul is the power and is controllable by suggestion and the child or other person becomes an expression of whatever is the ruling suggestion in his soul, then if the suggestion is impressed upon him, whether he is passive or active, or under emotion, it makes no difference as to the result. It is true that in the active state one is not so susceptible to suggestion, yet if the active mind is made to absolutely believe, which it has a tendency to do under the constant impress of a picture, then the suggestion constantly repeated in his hearing may get to his soul, after which it comes out in expression spontaneously. Learning all

that is embraced in these principles, the wrong suggestions will cease to be given to children or to others, and the *avoidance* of unseemly word pictures will be rigidly observed. Almost every home needs revision under these revelations, for the family conversation, contentions and predictions, as interchanged between members of the household, would be regarded as actual realizations that sooner or later would be complete.

We give and take suggestions in our daily lives. So we must come to this conclusion based upon scientific demonstration, that the highest possibilities of the individual can only be attained when we say to ourselves or others only the words that represent that which we, under our highest ideal, wish to become realized.

CHAPTER XI.

Science of Telepathy

THE CONVEYANCE of messages by wireless telegraphy is based upon the phenomenon of ether, that substance so fine in its particle that it permeates all matter. It has shown us that there is no such thing as a solid, and also that there is no true vacuum since ether is everywhere.

Ether meets with no obstruction in the diamond, nor in the enamel of the teeth, which is harder; it would pass through the pores. Only by thinking of some other subtle substances can we form much appreciation of this ultra-material substance, imperceptible to the senses. We can remove almost all of the atmospheres from within an enclosure, but not the ether; nothing can

exclude that. Scientists say that luminiferous ether must penetrate between the atoms and exist in the pores of every transparent substance, else light could not travel through it.

From the point of view that ether is seven hundred thousand times more rare than our air, the resistance would be six hundred million times less than that of water, which reduces friction to an inconsiderable item so far as the effect upon the motion of planets in many thousands of years is concerned.

The earth is pointed out as an example of a frictionless, moving body. It is to be hoped that the inventor will continue his study until it is revealed to him how to produce machinery that will work without friction. But the earth phenomenon of no friction is due to the prop-

erties of this sensitive ether, for sensitive it must be and therefore subject to change in its vibratory rate by the slightest cause.

Wireless telegraphy is supportive of the wave theory of light, sound, etc., which of course presupposes that there is something to wave. If it is eight minutes after the waves set out from the sun before they strike the eye, then there must be in space some medium that conveys them.

A wave being defined as a disturbance, periodic both in space and time, anything is a wave that is doubly periodic, whether in air as sound waves or in ether as light waves.

The properties essential to the transmission of wave motion are elasticity and inertia and anything that can act through these proper-

ties can be the source of waves. Accordingly we say that anything that can cause a displacement of ether will start waves. The mechanism of the wireless is an electric power and discharge, supportive of a vibrator, which displaces ether, creating waves of a length and speed that are as symbols constituting an agreed code. Having a transmitter that will vibrate in such a manner then the transmission and receipt of such a message is only dependent upon a sensitive receiver that is in attunement with the transmitter. Men have constructed and exercised transmitters and receivers, successfully imparting information to each other when they were hundreds and even thousands of miles apart. Such phenomena having been demonstrated, it would be foolish to argue as to the possibility of transmitting

messages without any sensible medium existing between the points of sending and receiving.

Telepathy is a better known phenomenon, because more generally demonstrated, than that of which I have just written, and therefore I trust no one will think I have become argumentative and am trying to prove the existence of such communication between people. While any subject remains debatable I will wrestle with it in my laboratory. Conjectures and mere opinions I do not publish. Conclusions, facts and formulas pertaining to the subject now under discussion will have all of our attention.

Only after understanding something of the medium and the law of thought transmission can the greatest benefits be enjoyed. Telepathy, is another psychic phenomenon,

whose best blessing attends upon faith following knowledge.

Telepathy, or the transference of thought between individuals through other than objective means, is obtained through waves of the ether, the same as in the instance of wireless telegraphy. It is due to displacement of ether in the sense that the mechanism of the telegraph results in a displacement of ether, in such a manner as to create symbols that can be perceived and interpreted.

We have to dismiss the idea of "separation with nothing between to connect us," for, though not as tangible as a wire, it is as material and as actual. If we are within the reach of each other's voices we communicate audibly. Through atmospheric waves, of which we are not *conscious*, we become objectively

conscious of the result. Etheric waves that carry our soul's impulses are just as scientific, but, not being always conscious of the result, we do not make as good use of the law of telepathy as we could or should.

The mechanism of man with a dual mind can impress the ether waves. To have a conception of this idea you may recall the impression that centered attention may make upon much coarser particles than those of ether. The temperature of any part of the body may be changed by fixation of attention upon that part. This involves the rearrangement of cells. Under mental excitement the heart may beat so violently that it will cause a building to tremble. Depressed emotional states, as anger, fear, worry or jealousy, reverse the chemistry

of the tissues, secretions and general products of the body. The cellular, molecular, atomic and etherial changes essential to these are a million times greater than would be necessary, in order to impress the sensitive ether within and without the body either to send out the soul's impulse to another or to throw it out to be received by any one who is in rapport (attunement) with it.

I think it is possible to explain to another all of the physics of thought transmission, but whether the reader comprehends it perfectly or not he will find much help in grasping the idea that people are immersed in the same great sea of ether, which brings them into communication which could not be made more intimate by a wire within reach of the hands of all. There is in man

all that is essential to impress the elastic and inert properties of ether. Every man is a transmitter and a receiver, and the character and degree of thought received by one from another is dependent only upon rapport; and the basis of rapport is sympathy. When sympathy is established between persons they become susceptible to impression by the same vibratory rate. Fear of another, or fear that he can injure you by his thought power, creates a susceptibility of the same sort. Enmity between people breaks up their rapport; therefore no one really has cause to fear the evil power of another's thought. Harmony or agreement, being the basis of rapport, the more thorough the sympathy and the larger the scope of the harmony the better the rapport.

CHAPTER XII.

Scientific Absent Treatment

HEN, since the laws of telepathy are understood and capable of scientific application, absent treatment can be successfully conducted. To this end there are certain concepts, which, if held by operator and patient, very greatly aid results. As the idea of separation with nothing to connect, is found incorrect, so is the idea of distance creating absence, in a measure erroneous. If an individual with whom I wish to communicate is within the sound of my voice, I use the objective means of conveying my ideas by mentally commanding my soul to exercise my vocal organs in such a manner as to impress the atmosphere.

The scientist says that the ether, probably, with waves of a length and speed to affect his auditory organism with sounds, forms an assemblage of sounds which may constitute words. When he is beyond the impress of these coarse waves then I resort to that which will make finer waves in the sensitive stratum of ether. I do this by resorting to the subjective entirely, instead of the partly objective method as in spoken communication.

Among the score of questions you will be asked is this: "What is the reason, then, that people as a rule are not conscious of more telepathic communication than they are?" The reason is this: Telepathy is subjective. Subconscious communication is communication between the souls of individuals; therefore, there may *be not* the slightest perception of

the transmitted thought, since it may never rise to the threshold of consciousness. It is not essential that it should rise to consciousness in the instance of treatment, for the operator transmits the impulses to the subconsciousness of the patient, which is the department that does the healing.

The real process is this: the definite suggestion to be transmitted is formulated in the *conscious* mind of the operator, and then, instead of trying with that department of the mind to send the message to the patient, he aims to *impress* his *subconscious* mind with the whole matter, and in the charge of his subconsciousness he *leaves* it.

It must be apparent from this that a patient should choose an operator with care, if he is to be treated telepathically, for it means to es-

tablish rapport, to receive suggestions and to act upon them, of which suggestions he may never be conscious and yet be unconsciously influenced by them. Just how many moral and physical diseases have their source in the anxious, doubting and fearing attitudes of our friends will be a subject for the future; but, just as the physician who is trusted can, by an untrue diagnosis, cause more disease than previously existed, so may the ignorant operator who has been received into the relationship of physician treat telepathically, form the wrong imagery and disturb cell functioning and thus create fresh disease.

CHAPTER XIII.

Evil Thought Transference

T SEEMS that every good that has ever existed has been distorted in some way. The department of psychology comprehending thought transference is no exception to this rule. Ignorance, as usual, is at the base of the wrong.

Immediately upon the announcement and the demonstration that thought was transmitted from one and received by another, and that often healing was, without doubt, a result of such interchange, it was promulgated that of course there was nothing to limit the power, and that if a thought could be a beneficial agent in the hands of a physician who desired to cure a patient,

that it would be just as great a power, and could be exercised just as effectually, by one with evil intent.

If the student has been acute he understands from previous chapters that which confirms him in the assurance that a man cannot bring disaster, through telepathy into the life of his enemy, for the very reason that enmity shuts off rapport. A second most potent reason is that the soul of man is exercising its functions for sustaining an equilibrium, moral and physical, and is not so open to destructive agencies as to those that are uplifting. We have shown throughout the book that *rapport itself* is based upon *love* and sympathy. I have spoken frequently of the necessity for the receiver to be in attunement with the transmitter. A man is in no danger through thought transfer-

ence, however powerful a concentrator his opponent may be, but he is in great danger through his friends, who are in rapport with him, that send him the depressing and the unfavorable thought, who because of their perfect rapport, plant the wrong expectancy in him.

Again I am called upon to repeat the statement that we suffer most at the hands of our nearest and dearest, through their ignorance of the laws governing the psychic forces. The statement that I made in a lecture some time ago that the nation probably was responsible for the death of Senator Hanna, which statement was published in the newspapers throughout the country, was based upon the thousands upon thousands of his friends believing the unfavorable bulletins, that through their sympathetic rapport

caused the great preponderance of mental power to be on the negative side.

When a man's soul is exercising to its fullest extent, in its effort to keep the body tenantable, receives a single *discouraging* suggestion from one *powerful* and *sympathetic* suggestor, who says there is no hope and believes with all his soul that the patient will not recover, an obstacle has been put in his way that so increases physical and mental depression that the resisting power is not adequate.

If it be true that one or two persons near and dear, and therefore in close rapport with the patient, can add that which overburdens the vital force, what must be the effect upon the power within a man's body when helpless and hopeless expectancy is poured into his soul by the

thousands, as in the instance of a public personage? Had there been no reports of the senator's illness, or could they have been of a tenor to create an expectancy of recovery, then there would have been good reasoning and science to justify the belief that he need not have died.

However, we must see and take into proper consideration the possibilities because of the ignorance of the patient. The proposition is this: That if a man or patient believes that his enemies have the power over him, and that they are exercising it, then he comes to a fulfillment and realization of the condition that corresponds to what he *believes* they are endeavoring to and are able to create.

There is one way by which the twentieth century can pass back to reflect the sixteenth, the way to fall

back to that standard is to let it become a general belief that a person can be evilly influenced by his enemies. *It is not a surprise that it is a man's own belief, and the expectancy of his own soul, that either blesses or curses him, for that is the law of the soul, that that which it believes it will bring into expression.*

In the centuries, including the fifteenth and part of the seventeenth, there were thousands of persons burned at the stake as witches. These witches, it was claimed, were in league with the devil. They were said to hold intimate relationship as his agents, and would have their midnight revels with him. Infants were snatched from their mothers' arms and literally torn to pieces because they were supposed to be the *agents* of the evil one who was caus-

ing disease and death in the vicinity. Hundreds of people were made ill and even died because of these so-called witches.

It does not take much intelligence to see that it was not the actual power of the witches that caused the disturbance, but it was *believing* that the witches had that power over them and *fearing* them on that account.

There are many people who pass for having some intelligence, and yet who are accepting a teaching as diabolical and untrue as the old belief in witches, and that is believing and teaching that a man's enemies can *will* him into misfortune. Let the *belief* become general that the telepathic power is such as to equip one for bringing misfortune into another's life, then upon every hand he will find that whenever one

is sick, disappointed commercially or meets with an accident he will be ready to accuse some one whom he thinks is displeased with him of being the cause of his unfortunate experience.

A man might plow through icy slush of melting snow, with wet feet all day, and at night go home and have a chill, followed by high temperature, subsequently developing a typical case of pneumonia, and yet ascribe it all to an evil thought of some enemy. This is just how unreasonable people have become.

It is a law of the soul that whatsoever a man sows, that shall he also reap; that is, the law of cause and effect. The real science is this: *the suggestion that you give another, spoken or thought, is received by your own soul, and unconsciously or involuntarily, so far as your mind*

is concerned, your soul brings your mind and body into those conditions and experiences that you suggest to another. A literal demonstration of this principle was given me through a pupil of mine, who, in practicing treatment, had occasion to treat a man for the habit of alcoholism. He was aiming to follow the formula that I had given him, in which he said to the man in the passive state:

"Liquor, in any form, is nasty, filthy, nauseating stuff, it will be very repulsive to you. It will make you sick at your stomach even at sight of it and the odor of it will be intollerable to you. You will not want liquor, and you will not suffer any from giving it up." The operator was not an excessive drinker, but used it temperately, and he assures me

that upon an effort to take his usual toddy he became so sick at his stomach that he had to give it up and could not drink it.

The soul acts upon the principle that what you suggest to another must be the proper thing for yourself, or you would not give it to one of whom you are a part, and of course the principles of psychology, as here set forth, teach the common brotherhood of man.

We will close this chapter with the final statement that there is no possibility of one with an evil intent bringing any disaster into the life of the object of his evil desire, excepting through the *auto-suggestion* of the person to whom he has directed his aim, in the form of the belief that his enemy has that power over him.

CHAPTER XIV.

Psychic Powers

THE DEVELOPMENT of all psychics, whatever their purpose, is practically the same. An exception might be in that we need to emphasize a suggestion in those who have commercial purposes, to fit them for establishing rapport instantly with those who desire their services. Give the suggestion that they will be able to enter into rapport immediately; that the instant they meet a person they will receive an impress of that one, then the impression immediately communicates itself to the consciousness.

During the development it would be well if the operator would, in cases I am now describing, call in a number of other persons in order to see that they are able to do this, *for the* exercise during the develop-

ment being only with the operator would not give the psychic sufficient variety of personalities to practice the rapport upon.

The natural adaptation, owing to peculiarities of the psychic's tendencies, may fit her for one line of reading better than another. I have found some who were especially apt in diagnosing disease, others in character reading, others who were excellent at following the course of one's life in the past, and again others who would seldom go into the past at all, but would describe the experiences that are in the future.

They foretell of journeys and business transactions, involving descriptions of persons, their peculiarities, the result of contact with them, many times giving peculiarities of personal exterior, not simply

as to the type, but mannerisms and peculiarities of dress, and yet the one who was receiving this information through the psychic had no objective knowledge of any of the persons at the time. They had not conceived of the idea of the journey nor the transaction in any way, so it could not be accounted for on the basis of the object of the reading having received the impression concerning those things through telepathic messages from such people, that he might meet some months hence.

It is inherent in the soul to know its experiences in advance, at least many months. These things have come to me personally, too often to be coincidences.

A careful observation of the data, with no purpose to prove the proposition, but to know the truth of it,

has characterized my daily effort. My experience is worth more to me than it is to anyone else, and since it can be every man's, I do not intend at present to push the argument or present the data in the detail that the subject might warrant. I will give you the plan by which you can as well demonstrate it for yourself as to accept my experiences as settling the question.

As stated before, I have had some psychics whose strong point was to go into the future. Literally and briefly the proposition is: that the soul knows its future. I mean by future that which shall occur to the individual while in the present environment. I have no occasion to take up the question as to his knowledge or his condition in the next state.

I am not pretending to state that

he knows, from the instant of his birth, his whole life, or that he will know at ten the history he will make up to sixty. I have not demonstrated how long a time, so that I can fix it definitely, but in personal experience, things have been foretold which I had no possibility of accounting for on the basis of accident or coincidence, some years ahead.

Many minds would be satisfied that the principles were perfect, if the sub-conscious foretold one day or thirty days in advance.

In taking up the question of psychic phenomena, let no one do me the injustice to say that I approve of all the methods of fortune-telling, or that I am endorsing any man or woman, or his or her method. I simply want to consider the phenomena that are usual yet cre-

ate consternation in many instances.

One person will take a crystal, and, gazing into it for a while, speak truths concerning the experiences in the past life of someone with whom she is in rapport, and it is usually who is present, and in her revelations will go into the future. There will be a certain percentage, possibly a small percentage only, that will be true.

Another may take the coffee or tea grounds and give the same sort of data, with the same percentage of truth.

Another will gaze into the fire. They have been doing this ever since the experience of Moses and the burning bush, and pobably long before, but the data is of the same class and character as that obtained by the other means mentioned.

The Indian will take his hands full of animal tusks, birds' claws and beaks or pebbles, throw them upon the ground; he will give you much of your past, your present, and often will foretell your future quite accurately.

The Egyptian may use shells, bark, or the talisman, or he may depend upon astrology and its relationship to your date of birth. At any rate he very often will give you an excellent character reading and a history of important events and changes in your life, and the most prominent and impressive points of your future.

Another will take the ordinary playing cards, with each card representing a word or term, the combining of many together making complete sentences. The one who is receiving the reading mixes the cards,

and the reader with his or her acquaintance with the alphabetical meaning of the cards, will give the same information that any and all of these others have given.

The palmist, with the best education as such, while giving peculiar facts, possibly as to the tendencies to disease, and finding, as he thinks, in the palm, the tendencies that should be, or would be, followed or overcome, yet with his code he invariably goes into the past, present and future to about the same degree that the others do by their different methods.

The spirit medium will give practically the same, if she is a good psychic.

I shall now refer to the psychic who, with no other pretensions, and without devices of any kind, or even a belief in any other things than her

own mind and soul, will give the same, substantially, that the others do, but with more accuracy and with a larger percentage of success. In her foretellings, nine-tenths, at least, may be correct.

With about a dozen different methods, all totally unlike, yet all obtaining about the same sort of phenomena, one is convinced that there is a common source of the knowledge somewhere. It certainly is not in the fire, in the coffee grounds, in the pebbles and claws, nor the stars, neither in the lines of the hand, nor in the cards, but we know that all of these are the means of obtaining knowledge from the sub-conscious mind.

In all of these instances there has been a person whom we call a medium giving the information. If there is no psychic power

in the person who attempts to give information, through any of the above means, there is nothing obtained, either as to the past, present or future, which is correct, except by one method and that is the cards.

If a reader, or one who claims to be able to read, has a meaning ascribed to each card, and to a combination of cards, there will be data of the same character obtained, but not as perfect or as extensive as the psychic will give.

I have had under my observation several psychics who had this alphabetical knowledge of cards. I recall one who was not a psychic, for illustration, who would read that a man of certain description was going to pay money for medicine and doctor's services, according to the literal meaning of the

cards. In the same instance, a person who was also psychical, in looking at that card, would give the disease, the amount of money that he would pay, and in various details, describe the person.

To illustrate the meaning of this latter, a lady who was being developed as a psychic, in looking at the cards which I had mixed and cut as she directed, read out of them that "a light man with a peculiar shade of light hair, with red face, above the average in height, robust, will come wearing a light overcoat. He will have a peculiar malady that has nonplussed him and all of his physicians, will be twenty-eight years of age, will come a short journey, crossing water, and will, after consultation, desire treatment, but is not financially situated at present to take it."

It was six days after this date that the young man came, fulfilling every detail exactly, even to the peculiarity of his disorder, which had caused confusion wherever he had been.

Where did she obtain the information? Under the old teachings, she would have gone to East St. Louis, seen the man and would have found out all of these facts.

The man informed me that he had learned of me two weeks before he was able to come, although determined from the first that he would do so as soon as he could. He had seen my picture, and had heard some extracts from my lectures, which caused him to decide on his visit.

I had been the object of his thought. I see no reason to suppose that this lady had peculiar powers

of receiving information from the soul of one, who had no occasion to come in touch with her, whereas it is a straight and simple process, if soul reading be true at all, for me to have received the communication, being the object of his desire. She, being in full rapport with me, was able to obtain the full information. Besides, meeting him was to be an experience of mine, so I had the knowledge sub-consciously.

Now a single individual can take the cards and fix upon any alphabetical meaning he pleases; mixing the cards and cutting them according to any form he may wish to adopt. He will obtain for himself the same data that is given by another person who might be able to give only the literal, alphabetical meaning of the cards. All this brings it down to this fact: that the

cards come in as a medium by which the person may become conscious of what the sub-conscious holds. In mixing the cards and cutting them, the person involuntarily mixes and cuts in such a way as to give the true story.

I know all that one would say from the standpoint of his reason when he first hears a proposition and cannot see how there can be any merit therein, but those lifeless cards become as a written epistle containing history and prophecy. I have watched the phenomena carefully for years, and have kept in writing accurate data concerning the card experiments. I find that a very large percentage of the information given to me is correct through the cards as a medium.

To my mind, with the knowledge that I have, that all the forces and

the functions of the body are controlled by the soul, and that the soul knows all, it is easy to regard the cards as simply the medium of communication between the sub-conscious, which knows all, and the conscious mind which brings the knowledge to us. Now this is a matter of such simple demonstration, and yet leads to such marvelous results to the man or woman who is obtaining truth concerning the laws of the soul, that I would advise one to satisfy himself, concerning the experiment, if he wants to regard it as such, before he dismisses it in his superior way and says there can be nothing in it. You do not have to use playing cards, but take ordinary writing cards and make up your own alphabet, if you prefer, writing on any card any meaning that you choose.

Psychic Pictures

ALMOST every one can recall among the acquaintances of his childhood some girl or boy who seemed to be different from every one else in the peculiarity of acting and talking to himself or herself. Possibly my reader was once that kind of an individual. If so he can understand me, for the things I am to describe need to be personally experienced to be perfectly understood.

Such a little individual as I refer to above if asked concerning the thoughts and feelings behind these phenomena, if made to feel free to do so, might describe to you a beautiful world with enchanting flower gardens, sparkling brooks and pools and fountains, green valleys, groves

and woods. He might even tell you that there were beautiful children playing there, and women that looked like angels; that he heard delightful music, enjoyed the fragrance of flowers and tasted dainty flavors.

This small boy or girl is commonly told that he is only bringing up fanciful objects and telling fairy stories; and, as no one else sees what he sees, he soon comes to believe these to be nothing more than conceits of the mind. Still, he looked upon gorgeous pictures and into masses of beautiful colors for hours at a time, possibly going to sleep in the midst of a glory, which he could never clearly picture to another.

The scientific psychologist now knows that such people do not create these things in mere imagination. Imagination is a faculty of

the mind responding to will; and one can launch an idea, or receive one, and, by act of will, build into any form he desires. But that which I am describing comes involuntarily, or spontaneously, and can not be varied, modified, or even called up at will. Such pictures and colors may be seen with the eyes open and in a perfectly dark room, just as though the eyes were physically perceiving the objects. It is also true that the same things are perceived, in either the darkness or light, with the eyes closed.

These psychic pictures, colors, sounds, tastes and feelings, are created by the sub-consciousness and are presented to the consciousness when the latter blends with the former. The percentage of people who have experienced something of *this* sort is very large. There are

few people who see perfect blackness when they close their eyes; or if at first there is total darkness, colors of some sort soon appear. Many have thought this is a pure optical illusion; but that is not true; it is psychical, and I refer to it in the hope of making this subject clearer to those who have had perhaps no more than a hint of it through actual experience.

During the innocence of childhood these psychic pictures are usually pure, beautiful and exalting; but, with advancing years and contact with the world of thought and experience, the same psychical tendencies continuing, the pictures change and may take on hideous forms. Terrible things may be felt and awful sounds and voices heard, driving the individual into actual insanity. Usually such persons have

been told that departed spirits controlled them and caused them to perceive such things.

Case of Insanity

Sometime ago I was called to examine a young man who had been brought home from an institution, violently insane. He had been in this condition for several months. He was in handcuffs, strapped around the waist and feet to hold him in bed. I heard his ravings before I got within half a block of the house. He was unable to distinguish his father or any one else. He wanted to get at a monster that he saw rising up by his bedside.

He would wear himself out, then, sinking in exhaustion, would close his eyes for a moment, when he would begin replying to sounds he *seemingly* heard. His father gave

me his history up to the time he was taken to the institution.

He had often spoken of "seeing things," sometimes human forms. While in college he tried to explain to his companions many peculiar visions that he beheld: They replied: "You do not see anything for there is nothing where you say you see forms; you are becoming crazy."

As the forms became more grotesque he cursed them, ultimately, as he supposed engaged in quarrels and physical combat with them.

The asylums are in the main filled with people who, because they could see psychic pictures, received the suggestion that they were insane—driven to insanity by suggestions based upon experiences that are not understood even by mental specialists.

This psychic quality is one of the highest spiritual gifts when it is understood and guided and cultivated but when this or any other misunderstood attribute is used as the basis of a condemning suggestion, all of its force is expressed as inharmony.

I accepted this raving maniac as a patient. I could only sit in silent thought with him, for audible suggestions would not be understood; nothing could reach his soul through the objective.

Telepathy is thought transferred from one sub-conscious mind to another sub-conscious mind. I conveyed the suggestion from my soul to his that he would become quiet and cease to see those terrifying pictures; that nothing could reach him; that he would be all right; *that he* would desire and enjoy food

(he was almost starving, having lost taste for food).

At the third week he came to my office for treatments, the fourth week coming alone. When he was fully restored he gave me his life history, which disclosed the psychic tendency to see pictures and colors which finally became so terrible in form as to frighten him. He desired me to treat him so that these would never come back. I gave him protective suggestions against the bad ones, but taught him the whole subject, including the cause of his own insanity.

Think of pouring drugs into an individual whose symptoms all come from a psychic cause! From our medical instruction we say it is hallucination, never knowing that the symptoms arise out of an innate faculty which the patient, not un-

derstanding, misinterprets and is thereby thrown out of objective touch with the world. This is what constitutes insanity.

Suggestive treatment saved this young man of twenty-two, and he has now been most happy and prosperous for four years. We are working our way through the laity to the medical profession, for the layman is gathering this knowledge and showing it to the doctor.

CHAPTER XV.

Chemistry of Emotions

N MANY portions of this book, reference is made to the soul being the power that presides over the bodily functions and desires. We now want to give particular attention to its power over the substances of the body, and its forces.

Our attention, as chemists, has been most attracted by the pathological changes in the secretions of the body through our emotional states. Therefore, there is not as much general data to be secured demonstrating the wholesome effect of the good emotions. On the other hand we have such experiences as anger, fear, jealousy, and all dark passions which change the alkaline

secretions to acid and the acid to alkaline. These tests have been made particularly with the perspiration and the digestive secretions. Then there is that common experience, in which the above emotions produce such changes in the mother's milk as to poison the child at her breast.

Anyone giving a second thought to a process which by stirring up the emotional nature can produce a poisonous condition in milk, will agree that there must have been a change in the cells comprising the milk. Then there must be a power in the mind that presides over the cells in the body.

Now if a few minutes' spasm of passion can produce such profound changes in the chemistry of the body, what must be the result expected if there is constant morbid-

ness, the soul always being in gloom and expecting the unfavorable.

These sudden and temporary emotional states immediately make the changes indicated. The chemical distribution and its natural offices being thwarted, the blood, therefore nutrition, undergoes depreciation, from the standard of perfect health, before reaction can come.

It is inherent in the vital force to counteract the disorder and establish peace and harmony in the system, but how often, before such an equilibrium is restored, is one given to hearing or seeing something, which causes the objective mind to pass on to the soul some conclusion of irritation or unwholesome emotion. Thus one such wave after another, in the irritable, or jealous or fearing person follows in such close

relationship as to make it impossible to ever establish the right conditions in the body.

Then it becomes true that chemical changes are followed by tissue changes, in which the elements of the cells become incomplete. Wrong compounds are present in the various tissues, and a depleted system, nervous exhaustion, inanition, malnutrition, anemia, a generally lowered standard throughout the whole organism, as well as a proportionate decrease of power of resistance, are the results. All of these conditions are conducive to the appearance of disease, which will most profoundly affect that portion of the system that is in the lower degree of resistance.

Tuberculosis is typical of all the wasting diseases, any one of which *may* have had its origin in the lack

of self-control, a giving away to anger, fear or jealousy, or any other evil passion. These fatal issues had their beginning in a change of the chemistry of the secretions of the body because of an unwholesome emotion, and that which might have been very fleeting as a cause, is eternal in its effect.

A faint glimpse of some such idea as this, caused the old metaphysicians to classify the various diseases that followed, or found their correspondence to mental states; stating, for instance, that impatience or covetousness would produce bad breath; doubt, fear and obstinacy, asthma; hot temper and jealousy, boils; criticism, Bright's disease; suppressed passion, cancer; and that diabetes was produced by foolishness, earache by disobedience, eczema by censure; nausea by

thought of separation; pneumo
by disappointment in love or bi
ness and rheumatism by fretti
anger or stubbornness.

The founders of these interpre
tions were grasping after truth, a
they did find a thread runn
through it all, and while these va
ous mental states do not prod
with regularity any certain
eases, the falling of the whole
ganism into wrong chemistry,
lowing upon evil mentality,
make impression upon that port
of the system, which is in the low
stage of resistance.

Thus far we have been deali
with outbursts of wrong mental
ercise, constituting, as stated, te
porary cause and endless effe
but there is even a more disastr
mentality that we must consider.
refer to morbidness, a constant

pressed mental state, and another, where one takes hold of an all-consuming thought, which fairly becomes a mania. *Now,* a *man does become, from his head to his feet,* an *expression of that state in which his soul lives.* His countenance betokens his innermost thought; he could not conceal it if he would. His only hope is to paint out that picture, and put a true one in its place. Then there will be regeneration in his body, following upon the regeneration of his soul, and he will become a living witness of the true and noble thoughts in him.

Let not even the casual reader depreciate this profound truth, that the thought held in the soul is lived, and being lived, it will change the contour and composition of that physical organism in which he lives.

If we can believe anything in his-

tory, we must believe that which is recorded of the Stigmatists, for it is as authentic as any matter that has been given us from that period. The nuns desired to enter into all the feelings that they believed Jesus experienced. They wanted, what they would consider miraculous evidence, that they had entered into the fullest experiences of these feelings; they decided what the character of the miracle should be; that upon each hand and foot, and upon the side of the body, scars should come, corresponding to the broken flesh in their Savior's body. They entered into the fullest belief that that realization would come. They meditated upon it day and night, and had religious emotions, living under that mental state constantly. They kept renewing in their souls *that which* they wished ultimately

to be expressed in their bodies, by looking upon the picture of Christ on the cross, thus fulfilling every condition of pouring into the soul by suggestion, when the objective faculties were in abeyance. They were under religious ecstacy, in which they scarcely stopped for a petition, or a prayer, that the changes would come, but their faith was so perfect that it amounted to a *command* that those scars appear. They did not go into the silence with a spasm of emotion and affirm that the scars were already there, but they did take the thought earnestly and profoundly into their souls. They not only held the thought, but they lived the life, they lived the thought. It was not a fit of concentration, but it was entire consecration, in which there were no lapses of devotion to the sugges-

tion.

They held the picture in their souls of what would be the condition when full realization of those scars was attained, and those changes in the various substances of the body, in all the tissues involved in the materialization of that picture, were undoubtedly confirmed. Man becomes that which he believes in his soul he will become. In all the histories of all the psychologists, no person who is not up to his best standard of health can find a better formula than that given in the history of the Stigmatists. By their formula he may attain to his standard of perfection, physically, mentally and spiritually.

The perfection of faith is essential, and the objective mind plants doubt instead of faith, because it *knows* things through the senses,

and wants that sort of test for everything. It will not let the soul prompt through intuition, and so we go on casting shadows over our souls and defeating the expressions that this supreme power over the body desires to make. For that reason auto-suggestion as a healing power is not very certain, as a rule. For that same reason it becomes necessary for passivity to be entered into, and a second person to give the suggestions, that create the subjective expectancy which perfects the body, mind and the soul.

Now if a temporary unwholesome emotion, an example of which we have given in the early part of this chapter, produces an effect during its flash, and becomes such a factor in one's life, then it must be true that every spurt of good that flash*es as freely* through one's soul,

must have a benificent sequel. Nothing is absolutely lost, and so every little appeal that touches the soul and causes a fleeting noble feeling and aspiration, may be the means by which the spark of good is kept from dying.

Again, just as giving way to an irritation today, will make it easier to yield tomorrow, and so on until constant, chronic irritability is a habit, so will yielding to some tenderness once, make one more susceptible, and as he becomes more susceptible, there are more occasions that appeal to him and life becomes practically filled with opportunities for doing good and performing generous acts.

Summing up: It is not to spend life *fighting* the evil in ourselves nor the world about us, but to see *that* all the ground is occupied by a

thrifty, healthy growth that carries love's fragrance and fills the whole atmosphere of life with sweetness and peacefulness. It is not *killing the weeds, but the cultivation of propitious plants.*

This whole subject properly connects itself with our first proposition that unhappy emotions produce chemical changes, that result in disease; and that wholesome emotions, glad emotions, love emotions, stimulate the right chemistry, making for nutrition, establishing nervous equilibrium, soothing the circulation; being a tonic to every portion of the body, because every cell is saturated through and through with love.

No one who was in a state of health was ever made sick by yielding to the nobler feelings, and no one who was sick was ever made

worse through the excitement of generous impulses.

Love in all its reaching out is the true therapeutic agent. It heals the giver and the receiver. Evil, whatever the form of its expression, is infectious and spreads evil. Love is always a happy contagion. A few persons being thoroughly inoculated with it will create an epidemic.

Possibly this is not clearly practical yet for everyone; all do not know just how, when tempted by anger, fear, or jealousy, or the depraved passions, to resist and to master the situation.

I have stated again and again that the soul is the supreme power over all the tendencies of every phase of man's life. That being true, you will need only to know how to get action upon that su-

preme intelligence, and cause it to express its mastership. In the first place if you have studied the physical demonstrations, as shown in the hypnotic study, where the various phenomena, as catalepsy, inhibition of pain, etc., are described, then you have conceded, that there is that power in the soul, granting that you have laid the foundation for faith in the power, that will control the tendencies and the desires. You have been impressed that yielding to these is disastrous, and you have thought that you would overcome through will power.

This is equivalent to trusting to your objective mind, which is the seat of the will, with which you are most acquainted, and it is depending upon that will, that has brought disaster to every man who ever had any occasion to master himself

along any certain line. Instead of exercising the mind to overcome that deep impression, an emotion that you know is wrong, yield up that will and say to your soul, "You have the power. Your office has been heretofore usurped by mind, which has not the function at all, of presiding over my emotional states, but now, with my will, I trust to you to hold in check, to throttle, and presently to blot out, this evil temper, or this insane jealousy, and you shall be the master in my life."

It is the same old story of becoming as a little child and letting that spiritual power, that is within the body and is supplied with that office, but which is the passive power, manifest itself. When I say that it is a passive power, I mean that, so far as mind is concerned, it must cease its violent effort and give way

to the soul, which is ever ready, to perform its function.

I cannot make this any more plain or practical, except that if necessary, (and there are certainly no objections to doing so), you can enter into that relaxation of body and passivity of mind to receive suggestions from a second party, that you will not be mastered and enslaved by the human tendencies, but, that those things that have aroused you, in an unwholesome way, you will behold with calmness and control.

Again I say it is not the domination of the will of the suggestor over that of the one receiving the suggestions, but in reality, it is bringing one in touch with and under the right laws that enables that supreme will—that of the soul—to prevail, causing a co-

operation of both the objective and subjective wills. This gives one a moral strength, which, in proportion to the solitary will of the objective is, as the physical voluntary power to the power that is manifested in what we usually call the involuntary of the physical.

It is of common observation to have seen that when the involuntary systems are utilized, seeming superhuman feats are enacted. As in catalepsy, in which the body of the subject is suspended, having no support save at the head and heels, and six hundred pounds additional is placed upon his body. I do not commend this weight experiment at all, and I would not make it, but I have seen it demonstrated.

Again, in cases of insanity, where *the objective* functions were all in

abeyance and the involuntary ones presiding, seven men hardly equal in physical power, the one individual.

It is needless to multiply these illustrations, for wherever you see an application of the involuntary (so-called) forces, they seem superhuman, as compared with the ordinary. This is just as true in mental or spiritual departments as in the physical, and while there is an office for the objective mind and all its faculties, the great factor, although so sadly neglected, is the soul, that power which, when brought into practical control, makes all moral tendencies easily directed.

CHAPTER XVI.

The Chemistry and Psychology of Love

HEN a piece of iron or steel is placed in the magnetic field of a dynamo, a peculiar polarization takes place, by which one extremity of the metal will attract positive and the other negative, because those ends become negative and positive. Each molecule of the metal seems to become so polarized, and the positives all pointing in the same direction, constitute the peculiarity of the magnet. All matter has electricity in some state or stage within it, and for that reason every body attracts every other body, the positive in one attracting the negative in the other. These are the usual expressions, but what really takes place is

this, under the law of the universe everything that is possessed of something that is good is making an effort to impart its beneficent qualities to every receptive and responsive member of the universe. Upon this principle, when a piece of iron is brought into proximity with a magnet, the magnet, owing to its properties, is at a certain vibratory rate, fulfills its law of imparting its wave lengths and speed to the unmagnetized iron. Under this process the latter also becomes a magnet.

When two individuals, such as a young gentleman and a young lady, come into proximity to each other, they may find a very pleasurable, thrilling sensation pass over them.

Each one takes the self-suggestion that that is love's thrill, and *the next* step is to suggest each

to the other that *love* is the correct interpretation of their feelings. Further association and limited separation intensifies all of those feelings that were more or less intense, when they first looked into each other's eyes or clasped hands. The cultivation of the idea and the excitement of the body proceeds more or less rapidly, somewhat according to the temperament, caution, or experience of one or both of the individuals.

The fate of the unsophisticated is to become entirely enveloped in the wildest flames of which the body is capable. When this stage is reached, they are so overwhelmed by their feelings that they cannot consider the subject of mental or spiritual adaptation, agreement or nationality, or planes of their families. They have decided that they

are in love, and that settles every question for them.

What has actually taken place is that in their first experience of pleasure in each other's presence or contact, they electrically affected each other. The positive in one attracted the negative in the other, under the laws of the magnet, each seeking to impart the qualities to the other that he or she had, electrically, and producing a very pleasurable sensation, purely magnetic and chemical, under the laws of physical magnetism and chemical affinity. The danger of the situation was in their mistaken interpretation as to the source of their glad feeling. After once suggesting each to himself and to each other that they love, soul, which is suggestible and controls all the *chemistry* and other forces of the

body, would, in answer to the suggestion, proceed to make the bodies more intense, creating every molecule and cell in one body with such a chemical and electrical state that it would compel answer through the corresponding molecule and cell in the other body. A fiery furnace is a fit comparison for the state or these two bodies, each demanding the other. Of course, this scientific revelation will take the *romance* out of the great majority of mating experiences, but in its ultimate result will make love more beautiful than it has ever appeared before, and love will be sought for, hoped for, aspired to, and more frequently found and its imperishableness recognized.

As an actual fact, the cat and other animals enjoy the contact and *stroke,* because of their magnetic

discharge, when the hand approaches. The danger is not in the magnetic exchange that might take place between two persons, or among a number, but in the *interpretation* of the sensation to be the characteristic of love; it is the *first suggestion,* not the contact.

If a woman and man realize they are attracted to each other by the most common force, which is present in all matter, they will not come to the conclusion that it is love in any true sense, capable of uniting the masculine and feminine spirits. It would occur to them that a union of soul would scarcely begin in the chemistry of the body. Their reason would hardly lead them to determine that electrical discharges would develop into the harmonies of unifying love. Some practical *reminders* follow when they have

misinterpreted the attraction, that begins in the physical and continues in the physical until every cell is in agony of unrest dependent upon the imparting from the other's body that which would give poise or balance to the physical forces. The suggestible souls under the hallucination of love cause the mind such bewilderment that finally the contract is entered into, in which they promise to fulfill that union which was, as they think, intended from the beginning of creation, and will last throughout all eternity. They are fully satisfied that the proof is adequate in the pleasure they have felt in their association.

The suggestions now begin, which are the reverse of those taken and exchanged in the early *days of* attraction. No longer is

there the thrill of embrace or the kiss, then the one or the other makes the first declaration that love never existed. The opposite one accepts that suggestion, his body responds to it, and they proceed to build their chemistry and their magnetism accordingly. They emphasize the suggestion of their mental and spiritual unfitness for each other, and, being perfectly ignorant of the basis of their first attraction, they wonder why it has changed into repulsion.

I would have no confidence in what was said to be love, that began in intense physical excitement. If beginning in the senses and carrying the delusion of love to the soul is not the right order, then what should be the natural source and form of love? In studying the *attributes* of the soul we find among

its native qualities, love. The recognition of love upon the part of two persons is not dependent upon sense perception in any way. They would love and know that they loved, even if all the objective senses were in abeyance or lost. Like other psychical perceptions, its description is practically impossible. When I speak of psychic colors, the term has no meaning unless one has experienced psychic colors.

It is therefore not probable that anyone can convey to another the exact methods of discernment, as to what love will be like when they find it. However, since it is to spring out of the soul, one needs not to be educated objectively concerning it, nor be looking for its signs. One thing is certain, the *symptoms* of wild physical excite-

ment and attraction are not the evidence that one should either look for or take as proof that he has found the right one. Since love has its origin in the soul and union first takes place there involuntarily, and as soul is controller and even creator of the body, certainly all the body in its chemistry, as well as all other forces, pass under the influence of the soul's love, and entire union is the normal result. That is the union which physical laws or spiritual laws can never divorce. This love solves every problem, answers every possible question as to how to be happy though married; how to manage all the affairs of daily life, companionably, not competitively. I have named this last, the state of love. I will leave you to name what I described *before,* which is at best only a trav-

esty, but is so usual that I will indicate how to make the best of it.

There are charlatans in almost every city that are getting rich through advertising to separate the united and unite the separated. The demand for their services is said to be increasing. Very often where the charlatan fails, the individual takes the matter into his own hands to make the change. All of these things, as well as the divorce courts, prove that the basis of union was under chemical, magnetic and other physical forces. If union has taken place, even under mistake, or where the parents would seem to have made a good sale of the daughter in securing for her a rich husband, she was a party to the mistake, and there must be an adjustment of these situations. Marriages that took place under

the physical laws satisfied the individuals at first; they remained satisfied until physical repulsion under balanced chemistry and magnetism took place, and then they began to suggest to each other that *love* was dying.

Every word of this book proves that the soul is absolute over all that the individual is, and is controllable by suggestion through the will of the individual. Under this law, then, if all such people knew that they could maintain the attraction between them, instead of exchanging the suggestion of getting further apart, they would by all the powers of their wills drive into their souls the suggestion of co-operation and of union, and under the creative law of the soul, each would actually, by changes made, convert *the other* into his ideal. This, of

course, would require their mutual co-operation. *Neither* the *one nor* the *other* could *compel* the union to be attained. Any husband and wife that know these laws will have no excuse for separation. I have stated here without limitation, that the soul of the individual is superior to all that individual is, and the reason I have often referred to its creative power is to impress upon you that regeneration of the body, and even of the character, can be accomplished through its power and law.

A harmonious and happy union can be realized by applying the principle of the New Psychology, even though the husband and wife, united under mistaken ideas, under wrong planetary conditions, with temperaments inharmonious to *each other*, and even though

inherited tendencies to separate them. All of these conditions can be met and a happy union made by following these teachings.

The value of the love a man gives to woman, "a gift treasured more highly than life in the body, has been given into the keeping of woman by man. She, recognizing the sacredness of the gift, places it immediately into the sanctuary of her soul, where a shrine has been prepared and held in readiness for it."

"What is so unearthly, so beautiful, as the first birth of a woman's love? The air of heaven is not purer in its wanderings, its sunshine not more holy in its warmth."

To love one soul for its beauty, grace and truth is to open the way to appreciate all beautiful, true and gracious souls, and to recognize spiritual beauty, wherever it is.

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